

E. A. Baker.

VOL. LXX, No. 3.
WHOLE No. 371.

MAY, 1888.

{ FIFTH SERIES,
Vol. IV, No. 3.

METHODIST REVIEW.

(BIMONTHLY.)

CONTENTS.

	PAGE		PAGE
I. JOHN BLACK CORNELL.....	329	VI. NATHANIEL HAWTHORNE...	409
CHAS. S. HARROWER, D.D., New York.		ROSS C. HOUGHTON, D.D., Portland, Ore.	
II. LOTZE'S PHILOSOPHY.....	346	VII. THE PRESIDING ELDERSHIP. 434	
HOMER H. MOORE, D.D., St. Peters- burg, Pa.		W. R. GOODWIN, D.D., Jacksonville, Ill.	
III. STUDIES IN KOHELETH.....	365		
MILTON S. TERRY, S.T.D., Evanston, Ill.			
IV. THE NEW AFRICA: — I. ITS DISCOVERY.....	376	EDITORIAL MISCELLANY:	
GEORGE LANSING TAYLOR, L.H.D., Brooklyn, N. Y.		CURRENT TOPICS.....	445
V FREEDOM AND LAW.....	389	FOREIGN, RELIGIOUS AND LITERARY..	459
L. WHITE, Hubbardston, Mass.		MISSIONARY INTELLIGENCE.....	466
		THE MAGAZINES AND REVIEWS.....	470
		BOOK NOTICES.....	474

NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
CRANSTON & STOWE.
SUBSCRIPTION PRICE, POSTAGE INCLUDED, \$3 50.

[Entered at the Post-office, New York, N. Y., as second-class mail matter.]

A NEW WORK BY DR. CURRY.

THE BOOK OF JOB.

(According to the Version of 1885.)

WITH AN EXPOSITORY AND PRACTICAL COMMENTARY,

Enriched with some of the most Eminent Modern Expositors, and a Critical Introduction.

BY DANIEL CURRY, D.D., LL.D.

Svo, Cloth, \$2.

The author says in the Preface : "It is conceded by the ablest and the most conservative biblical scholars that the Book of Job in our Authorized English Version is defective and unsatisfactory, beyond, perhaps, any other portion of the Bible. Many places in the translation are entirely unintelligible, and not a few others are now confessed to be incorrect, partly by reason of mistranslations and partly because of the faultiness of the text from which they were made."

"And in addition to the evils of a faulty version of this book the methods of exegesis which prevailed till comparatively lately have been highly infelicitous."

"The subject appears to be an inviting one, and so many eminent writers have been drawn to it, and by their united labors that which was so long a maze of mysteries has been set in a clear and strong light. But none of these works seem to fully answer to the demand for a plain combination and restatement of the best results of modern criticism and exegesis upon this remarkable Old Testament poem, such as shall meet the wants of intelligent but not technically scholarly readers, who use only their English vernacular; and for just that class this volume is designed."

Both the clergy and laity will find in this volume a valuable addition to their libraries. Dr. Curry's renown as a writer and scholar is sufficient to place this, his latest work, among the most desirable on biblical exposition and exegesis. Dr. Curry gave to this book more time and thought than to any other book of his life, and it was literally the last work of his life. The matter of the book is almost entirely original, and bears very largely the impress of the author. We are sure the book will find a warm reception.

PHILLIPS & HUNT, Publishers,

805 Broadway, New York.

CRANSTON & STOWE, Cincinnati.

NEW BOOKS

PUBLISHED BY THE

METHODIST BOOK CONCERN,

805 BROADWAY, N. Y.

MAN A REVELATION OF GOD.

By Rev. G. E. ACKERMAN, M.D., D.D. Author of "Researches in
Philosophy," etc.

12mo, pp. 396.....\$1 50.

For several years Christian truth has been continuously assailed by "oppositions of science falsely so called." And this, not because the ascertained facts of science are intrinsically hostile to that truth, but because they have been wrongly interpreted by philosophers skeptically inclined. Hence many have been driven into the unrest of doubt, as was the author of this volume in his earlier days. But of late many strong Christian thinkers have put both the facts and reasonings of skeptical scientists to the test of close examination, finding as a result that the truth has nothing to fear from either the ascertained facts of science or sound logical deductions from them. Our author, being one of these Christian thinkers, gives us the results of the investigations by which he himself escaped from the network of doubt which once held him a mental prisoner. His inquiries into the origin of man, the structure of man's body, man's power of speech, mental characteristics, will, moral nature, achievements, aspirations, and regeneration, made it clear to his mind that man, being created by the act of God, being, indeed, the expression of a thought of God, must be accepted as a revelation or manifestation of God. "The supernatural in man reveals to him the God whom Nature conceals." The author's method in evolving this conclusion is, first, to give, in copious citations, the skeptical view of every class of facts which enter into the argument, and then, by ample quotations from recognized authorities, and by his own concise reasonings, to present the Christian side. By this process he has constructed a book which contains the clew by which the honest doubter may find his way out of the labyrinth in which he is shut up. And since he writes in a popular style which eschews technicalities, his book is admirably adapted to the needs both of young people and of minds of older growth who are not familiar with the language of the schools. To help these classes from being wrecks on the shoals of unbelief is the purpose of this book.—*Methodist Review*

PHILLIPS & HUNT, Publishers,

805 Broadway, New York.

CRANSTON & STOWE, CINCINNATI.

The Relation of the Episcopacy to the General Conference.

By the late Bishop W. L. HARRIS, D.D., LL.D. 12mo, pp. 96.

Paper covers, 20 cents; cloth, 35 cents.

The substance of this book is from lectures by our late Bishop Harris to the faculty and students of Drew Theological Seminary. After a lucid historical sketch of the origin and constitution of the General Conference, it explains the character and powers of our episcopacy; and then, in an elaborate argument, denies the right of the General Conference, by its sole action, to authorize an Annual Conference to elect the presiding elders. It claims that the concurrent action of the Annual Conferences is necessary before such authority can be constitutionally given. The Bishop grounds his argument on a definition of the word "*Plan*" in the third restrictive rule which some may accept, but which to others will seem unduly strained. The Bishop's low church view that our episcopacy is not an *order*, but an *office*, whose incumbent is amenable and subject to the General Conference, is admirably put. So, also, is his exposition of the organic law of the Church, the terms of which, he justly claims, must always be taken to signify just what they signified to the authors of the law. Every student of Methodist law will be profited by giving respectful consideration to this able and admirable *brochure*, even though he may honestly dissent from some of its conclusions.—*Methodist Review*.

The Evolution of Episcopacy and Organic Methodism.

By Rev. THOMAS B. NEELY, Ph.D., D.D., Author of "Young Workers in the Church," etc. 12mo, pp. 448. \$1 50.

If there are any tendencies to prelaty in our Church, this volume may operate as a prophylactic; if the prelatic spirit be actually working among either our ministers or people, this book may be regarded as an antidote. If there be no such tendencies, then it may serve the important purpose of confirming the conviction of our Church, that its theory of episcopacy, as being not an *order*, but an *office*, has its justification in the simple practice of the primitive Church, in the ecclesiastical theories of the great Protestant Reformers, in the practice of our Founder, and in the teachings of the men who framed our Church constitution. Dr. Neely has made this theory a demonstrated fact, by citations gathered from many standard authorities, carefully collated, logically arranged, and judiciously commented upon. These citations, with their connecting historical statements, are gathered from many and varied sources. His discussion of the episcopate in our Church is full and satisfactory. It covers the substance of our Church history on episcopal questions, and contains much valuable matter not within the easy reach of most readers. It is therefore valuable both for reading and reference. To those seeking to understand our ecclesiasticism it is an especially desirable book.—*Methodist Review*.

PHILLIPS & HUNT,

805 Broadway, New York.

CRANSTON & STOWE, Cincinnati.

CONTENTS.

	PAGE
JOHN BLACK CORNELL.....	329
CHARLES S. HARROWER, D.D., New York.	
LOTZE'S PHILOSOPHY.....	346
HOMER H. MOORE, D.D., St. Petersburg, Pa.	
STUDIES IN KOHELETH.....	365
MILTON S. TERRY, S.T.D., Evanston, Ill.	
THE NEW AFRICA:—I. ITS DISCOVERY.....	376
GEORGE LANSING TAYLOR, L.H.D., Brooklyn, N. Y.	
FREEDOM AND LAW.....	389
L. WHITE, Hubbardston, Mass.	
NATHANIEL HAWTHORNE.....	409
ROSS C. HOUGHTON, D.D., Portland, Ore.	
THE PRESIDING ELDERSHIP.....	434
W. R. GOODWIN, D.D., Jacksonville, Ill.	
EDITORIAL MISCELLANY:	
CURRENT TOPICS.....	445
The Crescent in Africa—Africa in America, 445; Christianity and the Ethics of the Business World, 452.	
FOREIGN, RELIGIOUS AND LITERARY.....	459
MISSIONARY INTELLIGENCE.....	466
THE MAGAZINES AND REVIEWS.....	470
BOOK NOTICES.....	474
Curry's Book of Job, 474; Ebrard's Apologetics, 475; Zenas's Apologia ad Hebreos, 476; Parker's People's Bible, 477; Chadwick's Gospel According to Mark, 477; Maclaren's Epistles of St. Paul to the Colossians and Philemon, 477; Field's Student's Hand-Book of Christian Theology, 478; Spurgeon's Golden Alphabet, 478; Porter's Self-Reliance Encouraged, 478; Baker's Fire of God's Anger, 479; Watt's Reign of Causality, 479; Barr's The Gist of It, 480; Dabney's Sensualistic Philosophy of the Nineteenth Century Considered, 481; Lea's History of the Inquisition of the Middle Ages, 482; Dorchester's Christianity in the United States, 484; Frith's Autobiography and Reminiscences, 485; Kinglake's Invasion of the Crimea, 485; Trollope's What I Remember, 486; The Life and Works of the Rev. John Knox Shaw, 486; Grace Magnified, 496; MISCELLANEOUS, 487.	



John B. Cornell

METHODIST REVIEW.

MAY, 1888.

ART. I.—JOHN BLACK CORNELL.

FEW names in New York Methodism have been so conspicuous for sagacity and good works as that of John B. Cornell, who died October 26, 1887. The same is equally true of the esteem in which he was held by all classes of his fellow-citizens.

We do well to preserve a record of such a life, if it may be done without violating an appropriate reserve, or seeming to magnify evident virtues beyond their proportion in the real character. Such scrupulousness is quite in place when speaking of Mr. Cornell, because it comports so perfectly with his own sentiments. Public funerals were generally distasteful to him. "No sooner does a man die," said he, "than some one tries to show how perfect he was. It is a great mistake. Every one has faults, and a man is no exception simply because he is dead."

Still it must be admitted that there are differences among men; and occasionally there appears one of such large sympathies, rare judgment, practical capacity, and eminent activity in the service of his fellow-men, that justice requires our recognition of the fact, while it imposes, also, a restraint upon a tendency to excessive admiration. This character is awarded to Mr. Cornell by universal consent, and fully warrants the present undertaking.

A just estimate of his influence and work must indicate, as plainly as possible, the sources of Mr. Cornell's character and strength, as well as the conditions under which he wrought. When his brother William died some picturesque rhetoric was

indulged in, showing how, from a barefoot boy coming penniless to New York, he had risen to make a place for himself among men of wealth and usefulness. If ever he or his brothers went barefoot it was for the fun of it, and not for want of shoes. They were the seventh generation of a family that had always lived on the same property. Rockaway Neck was purchased by their ancestor, Richard Cornell, in 1687. He was already a property-owner in Flushing, and one of the freeholders to whom the second English patent of the town was granted in 1685. He purchased Rockaway Neck of John Palmer, of New York, and from that time the property remained in the family till the present generation. At this time, however, only the family burial-ground is retained, being part of Mr. John B. Cornell's estate; but it holds some representative of every generation since Richard of Rockaway, who died in 1694.

His, therefore, was not an unknown lineage, nor was it obscure. His grandfather, Whitehead Cornell, was a member of the General Assembly of the State for seven years out of the eleven last preceding the year 1800; and *his* grandfather, Thomas, was in the colonial Legislature, with but two years' exception, continuously from 1739 till his death in 1764. Colonel John Cornell, a brother of this Thomas, was commander of a regiment of the Queen's County militia at the time of his death, in 1745. The uncle of these two, John Cornell, in 1702 purchased, for the sum of £600, large tracts in Rockaway, adjacent to the one hundred acres which the governor had granted to him sixteen years before; six months preceding the purchase by his father, Richard, of Rockaway Neck. It thus appears that for one hundred and thirty-six years before John B. Cornell was born, his family had been well known and influential in that part of Long Island.

That the recent members were not exceptionally gifted, in the family line, either in brains or character, may be further shown by a set of facts to which the student of heredity will not be indifferent.

Richard Cornell of Rockaway was the son of Thomas Cornell, who came from England to Boston in 1636, went to Rhode Island in 1640, and finally settled in New Amsterdam (New York) in 1642. Another son of Thomas was Samuel,

from whom are descended Ezra Cornell founder of the university at Ithaca, and his son, ex-Governor Alonzo B. Cornell. A third son of Thomas was John, from whom in lineal descent is Thomas Cornell, of Rondout, one time member of Congress, and known along the Hudson as "the steamboat king."

Two of the sisters of Richard have representatives well known to-day. Rebecca married George Woolsey in 1647, and ex-President Woolsey, of Yale College, is an illustrious representative of that branch; while Sarah, a second sister, married Thomas Willett, whose family has been one of the most respected in New York annals. By the way, this name carries us back to the arrival of Thomas Cornell from Rhode Island. He came in company with Throckmorton; and they with quite a number of others obtained from Governor Kieft a grant of what came to be called Throgg's Neck, where they proceeded to build houses in 1643. Three years later the same governor gave to Cornell the grant of the strip of land between the Bronx River and East River, and it was called Cornell's Neck. His daughter Sarah's son, Thomas Willett, inherited this property through his mother, and it has remained with the Willett family ever since, and is more commonly known as Willett's Neck. Thomas Cornell died in 1655, but his large family has carried his name, certainly without dishonor, now for more than two and a quarter centuries.

John Black Cornell was born of this honorable line, January 7, 1821, at Far Rockaway, Long Island. His mother was Hannah Hewlett, who died in 1832, leaving her husband with a family of eight children, of whom the three youngest were boys under eleven years of age; namely, John B., William W., and Harvey. John was with his uncle, William Hewlett, in Newburgh at the time of her death, and for years that fact was a great sorrow to him, for he loved her intensely. Till his latest days a tone of tenderness and reverence came into his voice when he spoke of his mother. She is represented by those who still remember her as a woman of rare Christian character and noble spirit. His memory of her was like a perfume; it certainly excited some of the finest ardors of his life. In 1839, seven years after the death of his mother, his

father died. His older brothers had already transferred their ambitions to the wider sphere of New York. His home had continued to be with his Uncle Hewlett till he was seventeen years old, when he, too, came to New York. His eldest brother, George, was at the time the head of the iron firm of Cornell, Althause & Co. Their business was to make grates, fenders, railings, safes, shutters, bedsteads, doors, etc. They were the successors to Benjamin Birdsall, with whom they had learned their trade, and who was the pioneer in this line of iron working in this country. Henry, another brother, also considerably older than John, and married, had learned the trade, and was executing pieces of work under the firm with his own force of men.

John, accordingly, came to live with his brother Henry, and was apprenticed to his brother George. They were all natural mechanics. They began at the bottom. They were without capital, for though the last of the Rockaway property was not disposed of till some time later it was not available for that purpose. But they all had health, immense energy, knowledge of men, and ambition to lead. With such an inheritance, and with such auspices under which to begin the work for which he had mechanical aptitude, it would have been no small reproach if John B. Cornell had failed. And yet to have won so steady and conspicuous a success, and at the same time to have conceived such noble uses for his prosperity, is a corresponding glory.

Having learned his trade, and been for several years a sort of sub-master in executing orders, John took his younger brother, William, who had followed the family example in learning the iron business, and together they started for themselves in 1847. The precise fact is characteristic enough to be mentioned, that William remained with the old firm to earn wages for the support of his brother and himself, while John went and hired the basement of a house at 143 Centre Street, to make the trial of what could be done. A few months proved the success of their undertaking, and William joined John at the new shop. John worked rapidly, William worked neatly, and both were drivers. In the fall of that year George Cornell died. The new firm was so successful in obtaining work, and needed capital so much, that Henry, who had purchased and

removed to the Hewlett farm at Newburgh, returned and joined his brothers. They were now the only Cornell firm in the iron business, and inherited to a certain extent the prestige of George Cornell's twenty years of success and prominence in the same line. If the younger brothers had accumulated little at that time it is not to be wondered at. It is simply part of the career—one of its conditions—which they wrought out. It ran in the blood to give generously; they cared for money only for its uses; and the cause of religion or philanthropy never appealed to them in vain.

Had they lacked these fine primary impulses, though the same in all other gifts, they never would have done the work they did among men. From the end of 1847 their fortunes mounted rapidly, but their natures never changed an iota. And where is the man that knew those three brothers but will say they were noble men? Not least noble, indeed, the eldest, who is quite unknown to fame. Henry was the theologian of the three. John was the calculating one, the far-sighted, the inventor—and the heretic, too, if he saw fit to be. William was the warm-hearted, the open-handed, the alluring one. He never could refuse child or friend any thing. He would take a man out of the gutter and hand him money to buy clean clothes with, and not count the money, either. Henry was gentle but trenchant; John was dignified but reliable; William was popular but steady-nerved. They were, all three, men who took delight in helping good things; and they early resolved to devote a large proportion of their earnings to Christian work.

Mrs. Wright says that those three young men really gave the first effectual start to the rebuilding of the "Old Brewery." At a meeting in her house, when the Five Points Mission was just at the beginning, it was decided to purchase the Old Brewery, and Mr. Worrall was authorized to see what money could be raised for a new building. There was but little done, however, for two or three months, and the ladies were somewhat discouraged. On New Year's day John B. Cornell was calling upon her, and inquired how the building fund was getting on. As he left he put into her hands some slips of paper folded up, saying, that his brothers and himself wanted to help some in it; and to her delight on opening the papers

she found three checks for \$500 each. "With that encouragement," she says, "we went ahead, and got the money and our new building."

Henry, in time, returned to his Newburgh farm; but his brothers, aided by his capital, drove ahead, taking every thing that offered which they were able to handle creditably. In 1856 they added a foundry to their plant; for iron working must include iron building too, and the day of iron fronts was at hand.

Let it be observed here that these men have never been without able competitors. George R. Jackson, an apprentice also with Cornell and Althause, established himself in business about the time they did, and was from the first an important rival. The *Ætna Iron Company* and *Architectural Iron Works*, were likewise competitors. It is safe to say, however, that from the beginning no iron workers have enjoyed a higher reputation for dispatch, thoroughness and reliability than this same firm, of which John B. Cornell was, for forty years, the head. Their business increased with the development of iron working in England and America. Inventions in apparatus, and in application of the metal, he counted by scores. Nothing was too small for them to do well, and nothing too great for them to be intrusted with. From a coal cover to the turret and armor of a warship; from a lamp-post to an elevated railroad; from a piece of railing to the most superb wrought iron gates upon the continent; from an area fence to the noblest stores, hotels, and office buildings ever produced, either here or in Canada, in Mexico or in South America, they could do any thing; they did every thing; and they were probably without superiors in the world. It was more than success, it was triumph; and it was clearly wrought out from orderly, alert, courageous, and masterful qualities of hand and brain, of nerve and character.

It is an occasion for gratitude, the round world over, that the remarkable abilities of J. B. Cornell were, from his youth, modulated by religious emotion and directed under Christian principle. That mother's hand was ever on his heart-strings, and from his boyhood it awoke betimes a soft, sad music of longing and hope within his breast. Greene Street Methodist Episcopal Church became, from the first, his home, and Joseph Longking's Youth's

Bible Class his particular delight. He was soon recognized as one of the "reliables" of the class. Already his characteristics were marked; thoughtful, thorough, fearless. He took up with no opinion hastily—always studied a subject till he had a reason to give for his conclusion; and then had "the courage of his convictions," even if he stood alone. He was a champion of Millerism, when that craze was at its height, and could appeal to well-accepted principles of interpretation in defense of his position. He was also one of a few ardent Abolitionists, though the pastor and most of the leading men in the church were intensely anti-Abolitionist. Mr. Longking declined to take sides; but he never heeded the directions of the pastor to turn the Abolitionists out of the class—rather did all he could to hold them. He gave permission to put certain antislavery books into the class library; and John was a sort of lieutenant to see that the books were read. It was a great class in many ways. They expected every one who joined it to be converted within six months. John B. Cornell was not a professor of religion when he entered the class, but he was thinking and praying. One day an old negro, whose acquaintance he had made going to and from his work, said to him, "Be you a Christian, honey?" "I don't know," was the honest answer. "No right not to know, honey. Master Jesus pays them that serves him, and they knows it." That word stuck to him, and from that time he could not rest till he was a Christian and knew it.

I have said it is matter for universal gratitude that so early John B. Cornell came under the molding power of religious experience. It affected and regulated his whole being, and has sent its blessings out into all lands. I do not mean chiefly his gifts to the funds of religion and education; though for a man who never was rich, who lived as freely as he gave, and who brought up a large family, his liberality was truly magnificent. But his religious experience consecrated something greater than his purse, and that was his personality, with all his natural gifts and possibilities. His quick sense of opportunity and the scale of his aims were more inspiring than the measure of his generosity. He had a magnetism which young and old felt as soon as he gave himself up to them. He was a distinguished-looking man;

his frown was big and dark, but his smile was like an open door full of sunlight; his humor was kind, and as merry as running water. The clasp of his hand, and the tone of his voice were like velvet in gentleness; his courage was like a regiment, and his counsels championed the best of things. It was hard to cajole him, and impossible to frighten him. He was a man that those close to him loved to work with; he called out their best. He rarely disappointed them; he led surely or could follow solidly, and he drew elements of power with him.

Now this grew largely out of a gift and a habit to which I have already alluded as early characteristics, and which increased in thoroughness and widened in scope as his life matured. I mean the gift of close analysis, and the habit of long-sustained reflection, till his conclusions were clear and true to the best light he had. If he detected a flaw no one could be readier to revise his position than Mr. Cornell. Throughout life he was slow to express opinions upon new questions. In matters of business, of church, of politics, where he had full knowledge of the subject, his conclusions would be quick and clear, and his sagacity at times almost an inspiration; but his opinions were carefully formed before he had any to give. The unmistakably great influence he wielded in the general boards of the Church, as the Book Committee, the Board of Managers of the Missionary Society, and the General Committee on Missions, arose chiefly from this fact: that to an extent greater than most men he thought and studied upon the business of the board. For weeks, every evening he could command would be given to examining reports, comparing the methods of different societies, securing all the information within his reach, and then he thought and thought, till he had considered, it would seem, almost every possible phase of the subject, and reached a conclusion satisfactory to his own mind. Then he could state it in few words and give the reasons for its figures, facts, precedents, in a way to enlist confidence and co-operation.

Twice Mr. Cornell was sent as lay delegate to the General Conference; namely, in 1872 and 1876. He was not dwarfed by contact with the picked men of the denomination. Not less distinguished in the Church than most of them, none were

more industrious than he, and few commanded more respect for their opinions and recommendations.

In his own city he was member of various undenominational boards of management, as the Hebrew institution for the Improved Instruction of Deaf Mutes, and the Board of Managers of the American Bible Society. He was also chairman of the Advisory Board of Saint Christopher's Home for Children of the Methodist Episcopal Church, and chairman both of the Building Committee and of the Advisory Committee of the Methodist Episcopal Church Home for Aged Members of the Church. The newly equipped house for the former on Riverside Drive and the superb building for the latter on Tenth Avenue are both largely indebted to his labors and liberalities.

Perhaps the two spheres in which Mr. Cornell will be longest remembered, for invaluable service to the Church and the world, are as President of the New York City Church Extension and Missionary Society, and President of the Board of Trustees of Drew Seminary. It would be almost impossible to think of a man who by prudence and courage, by liberality and good judgment, could have served the seminary with greater delight to those associated with him, or more lasting benefit to the institution. It is frequently remarked that he, more than any other man, made possible the renewal of the endowment after Mr. Drew had fallen under his severe financial reverses. He was himself disposed to say that the grand gift of Mr. A. V. Stout, of \$40,000, did more than any thing else to put heart into the seminary. It was not, however, a matter of great gifts chiefly, but of smaller ones coming singly and slowly; and there was always a large deficit staring them in the face. Mr. Cornell had the love for the seminary which caused him to put himself squarely behind it from the very beginning of the disaster, and that gave to other skillful men the courage and sense of security they needed, while they pushed the vast undertaking of raising an endowment and meeting current expenses at the same time.

The last work of his love at Madison, and one in which all the generous men who stood by him felt that they were followers in the admirable enthusiasm of their president, was the noble building which stands among lofty trees to hold safe the

treasures of the invaluable library. Among the men, great and good, whose names will long live at that sheltered seat of sacred learning, Cornell will surely have a place.

There remains the other sphere of activity—The New York City Church Extension and Missionary Society of the Methodist Episcopal Church—in which his name has gained such distinction, and where his influence and achievements effected such lasting advantages to society. For almost fourteen years he was at the head of the organization. In New York this means to be at the head of all the Church's missionary and church extension work in the city. Only one new church in the last twenty-three years has been established independently of this society. When Mr. J. B. Cornell was elected president of the society, in 1872, it was much against his inclinations and convictions. He had felt the loss of his brother very greatly. He knew very well what a brilliant record William had made in the office now offered to himself. For two years Mr. Andrew V. Stout had taken the burden, and the financial condition of the society was excellent; but a field of growing urgency called for wisdom and effort of the highest sort. He shrank from the responsibility. He held it in abeyance for some time, but at length, as the result of much prayer and deepening conviction, he accepted the trust. Then all his characteristic qualities appeared. His own business never received more earnest study than the work of the society. Soon he knew all that any one did, and more than most, of each separate part of the work. He studied the distribution of population, and of Church and Sunday-school facilities, as no one seemed to have done. He was clear in his ideas of what should be undertaken, urgent to secure decisions, sanguine as to the means, liberal, but not impulsive or extravagant, counting on the aid of all the churches, and setting a noble example, and at the same time always ardent for spiritual results. If there was any criticism of his management, it bore chiefly on the positiveness with which he advocated new undertakings. His courage and earnestness, and his known willingness to give largely to any thing which he undertook, were so bewitching that men could hardly resist him.

That he was not at all eager to wield an irresponsible authority was effectually illustrated in connection with what we,

in New York commonly call the Church Property Law. That law was designed to put a restraint upon the mortgaging or sale of church property. He had not been consulted in regard to the matter until a bill for the purpose was already drafted. Then his opinion was desired. "Let me ask one question first," said he: "Does the law apply to the property held by our society" (the City Church Extension Society) "as well as to other Church property?" "It does," "Then I'm in favor of it. We all need watching, and we've needed just such a law for a long time." The work steadily grew. For several years the expenses of the society were from \$100,000 to \$125,000, according to building enterprises undertaken. Six of the downtown churches, hopelessly running behind in their finances, came under the patronage of the society. Five new churches were established, two old points had to be abandoned, six churches became self-supporting and independent.

He found, on entering upon the office, twelve missions and schools under the society's charge; and when he resigned because of failing health there were twenty churches and missions. Twenty five thousand scholars had been gathered into the schools. Five thousand conversions had taken place in the chapels. \$250,000 had been invested in Church property, and over \$1,300,000 had been spent in the current work of the society. He found \$164,000 worth of property, and he left \$830,000 worth, with but \$114,000 of indebtedness upon the whole of it.

One would scarcely infer to what extent the years of his connection with this Society had been years of growth and change in Mr. Cornell himself. There was always a touch of the aristocrat in John B. Cornell. He was never the free and hearty democrat that his brother was. In the days when Mr. Long-king sent out his scholars to mission work, the cordial and zealous William was one of the first to be made a superintendent. John worked in a more reserved and sober way. Later, too, he was regarded as an ambitious Methodist. He believed in fine churches and fine locations for them. The well known point between Broadway and Fifth Avenue and Twenty-sixth Street, facing the Worth Monument, he at one time, in company with several others, purchased for the site of a new Methodist Church. They desired Randolph S. Foster, then finishing a

pastorate in town, to be appointed financial agent for the new enterprise, but Bishop Janes objected that it was contrary to Discipline to continue the popular preacher another term in the city, and it ought not to be done even as financial agent. This plan falling through, they offered the plot of ground to the Mulberry Street people, who were about to move up town. The proposition was not accepted, and St. Paul's was built at Twenty-second Street and Fourth Avenue instead. Still later, Mr. Cornell's heart was set on seeing a fine church built on Fifth Avenue, and that was the design in founding St. Luke's Church. But before the time was ripe for that undertaking he was chosen President of the City Church Extension Society, and he distinctly faced the fact that to accept that office was to surrender once for all his ambition in the other line. Not that he gave up all desire to see a new and fine church above Forty-second Street; for that, indeed, he did not. He heartily subscribed, and with liberality beyond any one else, to the new Madison Avenue Church. He believed such a church was needed, and he believed that, properly started, it would always be a most important supporter of local and connectional work in Methodism. But when he looked forward to a Fifth Avenue church he expected it would cost him at least \$100,000. This receded into the region of dreams unrealized, and more and more his heart was drawn out to the poor and the neglected. He saw the coming peoples, and wanted the Methodist Church to meet them in the new sections with open doors and fitting places of worship. With these master sympathies he bore the society onward to new investments, and often large expenditures, and was exultant in every forward movement. Latterly he had thought much of reducing or canceling the debt of the society, but he would prefer at any time that the Church should pay rent in form of interest, as business men do, rather than not discharge its duty to living and dying men. He clung to the society after ill health forced him to resign his office of president, and to the last no voice was more tender and eloquent than his, in behalf of those who were unable to protect or shepherd their own tempted and imperiled souls.

No one should think of Mr. Cornell as a great talker or a lengthy speaker at any time. In the judgment, however, of

many who knew him intimately he was a man of singularly statesmanlike views on public questions, with a mind disciplined to work with rare sincerity, and as rare modesty and courage. The half dozen learned and eloquent men who knew him best would be the first to acknowledge what high value they attached to his criticisms and judgments; and men eminent in the legal profession have repeatedly said that, in critical points, his appreciation of the principles of law and his suggestions for procedure were of unusual value. The most notable things about him, therefore, were those which went on in his head, rather than through his hands; not what he did, but his reasons for doing them, and the spirit in which he did them. The manner of his giving, for instance, was more significant than his gift. Said one who knew him closely for many years, "He was the only man I ever knew that you never had to persuade to give. Before you had finished your statement he was ready to help, and he surprised you by giving more than you hoped for." Asked, one time, by a pastor if he might send a certain man to him, if his case seemed a good one, he answered, "Certainly, send him down—send any one down that you think well of. I'll hear the case and judge for myself. It might be something I'd not like to be out of, you know." No man ever heard him speak of applicants for money as "beggars." He had no meanness to cover up with an epithet of contempt, and no vanity to indulge at the expense of another man.

But his standard of usefulness was a very high one. "Rich men have a great responsibility to answer for," he said. "As a rule, I believe they ought to give away at least as much as it costs them to live. After a man is able to take care of his family respectably in his rank of life, I doubt if he should increase his expense of living till he has brought his giving up to the same figure. Then let both increase together, if he sees fit; but never economize in his gifts till he is willing to cut his expenses down at the same rate." And yet his own earnestness never made him severe in judging others. "Men don't realize what they lose in keeping out of things. A good cause can afford to do without our help a great deal better than we can afford to let it."

He was no miracle of generosity in his own eyes. "Many

people give away more than I do. I never yet gave my coat, or the horse from my coupé, or the roast from my table; but I saw people to-day give clear down into their comforts, and their necessities, even, for a year to come." "If men would give of their surplus half as freely as they use it up, we should have five millions a year for missions, and five more for home work." Mr. Cornell was not simply a conscientious man in the dividend which he set apart for benevolent work yearly; he was also a man of active and powerful sympathies in the same line. "The bread famine," as it was called, proved the force and constancy of his sympathies. When that distress was at its height, daily, at noon, he hurried from his work and stood at the door of the Five Points Mission to give, to the scores who came, orders for bread, signed with his own name. The tax was a heavy one, but he determined to see it through, if possible, and he did.

With well-defined principles of this sort there went a gentleness of nature quite in keeping. Sagacious and worldly-wise, but approachable and "easy to be entreated" was Mr. Cornell. Toward all women, rich or poor, his deference and courtesy were singularly unfailing. But nowhere was this spirit so marked as when women in trouble came to ask aid or advice. He sat and listened with his great eyes full of kindness, or pinched up, thinking something out. Every thing at his desk stood still; perhaps half a dozen men were waiting for a decision, or a moment's attention. His powers of concentration and judgment were at the moment enlisted for her. He entered straight into her trouble; it was just as large to him as it was to her; and when she was through his word was just the kindest, the wisest, and strongest that his honest, gentle heart could utter. She went away helped, and his soul was happy. He was not so reckless with men, but to women his chivalrous soul went out always. Perhaps it was the mother he never could forget.

Of course, such a man was the grandest sort of friend. How many are sailing on sunny seas to-day because he helped to launch them, or rescued them from the breakers! Men are living, more than two or three, whom he has served with a steadfastness and versatility, a dignity and unselfishness, not often surpassed. In early life he studied things, in later

life he studied men. Then he defended ideas, later he defended individuals. The keenness with which he penetrated into the motives of men, the power of holding many facts in the steady light of his knowledge of human nature, went far, also, to explain the ardor and courage and volume of his championship. All his great resources were at the disposal of a friend, and with most absolute disregard of what might be the cost to himself.

His tireless zeal in defending innocence or thwarting injustice was simply magnificent. He was a modest man, and yet had the most perfect confidence in his own mental working. No one could be more loath to misjudge a fellow-being; but when he had calmly heard all of both sides, and looked all parties in the eyes, it never once occurred to him that his judgment was not as good as that of any living man, and vastly better than most men's, and always better than that of a partisan. And hence, with a sagacity not infallible, but utterly un baffled, while men talked he appealed from the things they said in words to the things they said in tones and tempers and in the logic of their casual admissions. Then, the power by which he studied his business, or the policies of great societies, was the power by which he studied the cause of his friend. It was all-sided, minute, comprehensive. Marvelously would he forecast the tactics of malice, and the issue was quite likely to vindicate the skill as well as the ardor of his friendship.

Such loyalty to a friend was in keeping with his magnanimity toward an enemy. He was not indifferent or easy-going with any kind of 'wrong. He could despise a mean act as definitely as he honored a noble one. But even then his resentment was dignified and self-respecting. A man who repeatedly disappointed him came to feel his displeasure only by his utter silence. He simply dropped a false man. But in respect of all personal injury he was magnanimous and gentle. It happened at one time, during a period of considerably depressed health, that an anonymous communication was published, denouncing him by name, and invoking with wicked plausibility, the contempt and indignation of his fellow-citizens against him. His friends felt outraged, and he was grievously hurt. Not long afterward, by the merest accident, he learned who

the writer was, and that it was a person whom his family and himself were likely to meet not infrequently. Strange to say, he could never be induced to tell who it was; not to his nearest friend, not to any member of his family. It would do no good, he said, only make disagreeable relations, and, for aught he knew, the person was sorry for it already. Such were his peculiar thoughtfulness, his magnanimity, and his power of reserve in a case of exceptional provocation.

No sketch of Mr. Cornell's life would be complete at all without a statement of his attitude upon the temperance question. It is the subject upon which his convictions were as strong at the close of his life as they had been upon slavery at the beginning of it. He was for several years a very pronounced prohibitionist. He did not regard the buying, selling, or using of wines and liquors as necessarily a sin; but he said the present authorized traffic in them was the parent of an infinite number of sins; it was an economic blunder, and a shameful wrong. Under the cover of liberty it scattered broadcast the worst destructives known to the modern world. Far better, he said, could we afford a daily dynamite outrage in the town than to permit this feature of our times to continue. He looked for a joining of all good citizens against intemperance and corrupt government. A mighty uplifting of the mass of mankind would follow the enforcement of sobriety. Nothing else could ever lead to the just distribution of the gains of industry. The prohibition movement ought to be joined, he thought, not by teetotalers only, but by all men who are willing to see the traffic destroyed in the interests of humanity. But while he kept his eye on the true end of the agitation he was happy to seize any advantage possible on the way, and a year or two ago he signed the petition for the proposed high license bill in the New York Legislature. He was a third party man at the time of his death, in the same sense that he had been a Republican during most of his previous life; by no means approving of all that its managers prescribed, but thinking for himself always, and acting upon his own judgment in specific issues. But its aims were among his most intense longings for the good of humanity. Rum and religious destitution were in his judgment the two great foes to human happiness; and men should prohibit the one and make provision for

the other as the very first steps toward protecting and saving mankind.

He was a devout, humble, trustful, and in general a joyous Christian. Utterly free from any thing like cant, there was yet no time when a friend would be surprised to hear him utter the strong sentiments of Christian duty or Christian privilege which were ruling so much of his own life. The most memorable characteristic of his manner will always be that whether in conversation, in home worship, or in the language of religious testimony at the weekly prayer-service, his tones and words were profoundly, manfully, richly devout. His face at the holy communion was often a perfect rapture of gratitude and adoration.

Speaking doubtfully of his state of health the Wednesday before his death, he was reminded how sick he had been several years before, and how completely he had recovered. He replied, "Well, I am content, whichever way it is to be." It was his life-long faith, ripened into peaceful resignation and unwavering trust.

There are three ways at least in which one of large nature may live greatly and take permanent place in the world's movement. He may unobtrusively swell the volume of existing agencies, and send their streams to remoter shores; he may inaugurate new forms of usefulness, and by his own energy carry them to completion, and make the world his debtor for accomplished facts; or he may so illustrate a noble type of living as to appeal to the imaginations of men, create a new standard of usefulness, and thus, living after he is dead, help other men also to live on the nobler plan. Judged discriminately by either test, John B. Cornell lived a great life, and his works will follow him.

CHARLES S. HARROWER.

ART. II.—LOTZE'S PHILOSOPHY.*

WHEN Lotze commenced his work as a philosopher the speculative systems of Kant, Fichte, Hegel, Schelling, Schopenhauer, Cousin, Comte, and Reid, together with the schools they represented, had made their impress, if they had not spent their force, upon that age, and Darwin, Spencer, the Mills, father and son, representing another class of thinkers, had gained the attention of the public ear. It appeared to him that philosophy as a whole was in a transition state; that it existed only in incoherent fragments, that it was grossly materialistic, atheistic, and without fruit. Contemporary writers, in the spirit of well-booted and finely spurred knights, had performed their brilliant tournaments in different fields, and with the shouts of the rabble in their ears had retired, perhaps to prepare for other exploits.

If philosophy was charged with any peculiar responsibilities, if it had any serious work to do or mission to fulfill, in the unification of knowledge and the elevation of the human intellect, it appeared to him that it was very derelict in the performance of its duty.

The world was then making rapid advancement in the arts and sciences, inventions and discoveries were multiplying, and the human mind was realizing substantial progress in knowledge; but no one appeared who seemed to possess the time, patience, and ability necessary to work up this material in a religious spirit into a complete philosophic system. The theories which had been constructed by his predecessors were in his judgment either so wide of the reality of things, or so limited in their application, as to be of but little practical value. Fragments of science in the form of monographs were strewn thickly around him, and many of these had made upon his mind abiding impressions. The basal facts of physics, chemistry, physiology, anatomy, and psychology seemed to be established beyond controversy, and the questions to be settled referred to the scope of their significance and their relation to each other. Lotze did not, like Descartes, Locke, Kant, and

* *Microcosmus: An Essay Concerning Man and his Relation to the World.* By HERMAN LOTZE.

Reid, set out as an original investigator; but rather, he took the material furnished to his hands by the labors of his predecessors, and wrought it into what purports to be an all-comprehensive and ever-enduring system of philosophy. He was not, however, like Cousin, an eclectic, nor did he attempt "harmonies" and "reconciliations," but he wrote as an independent system-builder. His faith seems to be steady and abiding that revelation, when correctly understood, embraces many elements of natural law, yet occupies a field of its own; touches upon some of the sciences here and there, but in the main transcends all science, and is never identical with it, and never at war with it. He enters upon his work in the true spirit of inquiry which leads the searcher after truth to care for nothing but the acquisition of knowledge for its own sake. Whether it agree or not with revelation or with any other accredited system of truth he does not make any of his concern. He believes that knowledge is possible, that it *per se* is of supreme value, and that its own pure light is to be accepted as an only and sufficient guide.

Lotze's philosophy is an attempt to answer the questions, What is nature, and what is man's position in it? As a part of nature, man properly is made to occupy a conspicuous place in this speculative system. Our author is bold and independent in his discussions of the great variety of topics which come up for consideration, and yet in building his philosophic structure he is never the fortunate discoverer of any thing new, nor does he ever become the plodding delver in the lower strata of truth. The real object of his writing was the laudable one of counteracting the agnosticism and materialism which had been in part transported from France and England into Germany. He first expends more than one thousand pages in putting such a construction upon nature as would open and prepare the way for presenting his own conceptions of man and his relation to his Creator. We think that by a reconstruction of the argument, defining at the start the main point to be proved, its clearness would be greatly increased; but in our brief notice of this very elaborate production an attempt will be made only to seize upon such crucial points for examination as will enable us to form a correct and comprehensive view of the system as a whole, and should it break down beneath the burden of its own absurdities the fault will not be ours. Our quotations from

his long sentences and tedious paragraphs will be made as brief as possible. He seldom draws his bow and, in Attic style, sends an arrow directly to its mark. His way of writing is rather that which school-boys practice in the formation of huge snow-balls. A nucleus is formed, and as this is rolled about in all directions it gathers up snow, straws, chips, bark, grass, leaves, sticks, and any thing else found in its sinuous pathway. Hence, for the sake of brevity, we may dissect some of his tortuous periods, and cut out of them the passages which are germane to the argument, but we shall quote sufficiently to represent with absolute fidelity his views on all crucial points in his own language.

As seen in the title-page, "Man and His Relation to the World" are happily regarded as the beginning and the center of this as they should be of every system of philosophy. To know man as an intelligence, to know the nature and range of his vast and varied powers, are preliminary steps to a knowledge of the realms of ideas he may explore and the systems of thought he may be able to construct out of them. His recognition of material nature as subject to mechanical and chemical law, so far as applied in the field of physics, will pass without objections from any source; but as he neither defines nor puts limits upon its powers the investigation is not complete, hence very defective. Matter is left as a reservoir of uncertain capacity from which, on occasion, may be drawn whatever is needed to furnish a fact or complete an argument. He then says:

Hardly ever has any serious attempt been made to withdraw inorganic nature from the mechanical conception; a longer resistance was made to bringing organized beings also under it. But the same reasons compel us to admit it here too. Animals and plants produce neither from themselves nor from nothing the substances through whose aggregation their outward form grows, etc.—Page 20.

We are here taught that organic structures, whether animal or vegetable, are the products of mechanical law. As this is one of the fundamental postulates of this philosophy, never to be lost sight of, it will be well for us to give it still further the benefit of the author's exposition:

And when the required material has, within the living body, to be brought into the forms required by the plan of the organi-

zation, it will just as little accommodate itself to this conformation. On the contrary, like every weight to be moved, it will expect to see its particles pushed into the required position by means of definite amounts of propelling force exerted by definite masses, according to the same universal mechanical laws that likewise regulate the movements of inorganic bodies.—Page 21.

We find ourselves compelled on the start squarely to join issue with the basal position of our German savant's philosophy. We hold that fundamentally his mechanical conception of organic bodies is wrong—wholly wrong—and that nature does not furnish a fact for its support. Lotze here enters the realm of transcendental metaphysics, in which, according to Kant, solid footing can be found nowhere. When a philosopher, at will or convenience, ignores the teachings of the external world, and the inferences logically deduced therefrom, and dispenses with experience, he is at liberty to teach what he pleases, for he can both prove and disprove any thing. If in the study of Lotze's metaphysics this fact is not forgotten its true value will appear. In explanation of his theory he teaches that "the living principles" which "animate organism" "are at all times due to the forces inherent in the elementary particles." According to this notion, matter, on occasion, is vital, and capable of self-organization. Let us for a moment consider a human body as a sample of self-organized matter. What is it? "Dust," answers revelation, and its truthfulness has been demonstrated by science a thousand times. The human body is composed of matter, and nothing but matter, which is neither better nor worse than the ground on which we tread; and this dust or dirt in being wrought into a human organism experiences no change of essence, nature, or properties. No kind of matter can change or be changed by the loss, acquisition, or modification of a property. The matter of this globe is now exactly what it has ever been.

But what shall we call common dust when wrought into that marvelous structure, the human body? A mass, a lump, a compound, a chemical mixture, a chemical union, or a mechanism? No, for it is none of these. Considered as a ponderable substance it is nothing but dirt; considered as a body it is a wonderfully complicated structure. Its separate parts or organs, nerves included, amount to an unknown number of millions.

The following kinds of matter, with the percentage of each, are used by a vital agent and wrought into the human organism: oxygen, 72 per cent.; carbon, 13.5; hydrogen, 9.1; nitrogen, 2.5; calcium, 1.3; phosphorus, 1.15, and of fluorine, chlorine, sulphur, sodium, potassium, iron, silicon, magnesium, and aluminium there are small fractions. More than ninety-nine per cent. of the stuff which is wrought into the body is oxygen, hydrogen, carbon, nitrogen, phosphorus, and calcium. These are the most abundant and common kinds of matter. They can work themselves into lumps, masses, stones, water, colloids, crystals, jellies, but not even with the help of any human genius can they be worked into the structure of the human eye, hollow arteries and veins, an engine or pump-like heart, knitted bones, microscopic nerves, or even the simplest vegetable tissue. I venture the assertion that the most hardy materialist living would blush to confess that he believes that matter is endowed with power mechanically to perform any such feat.

If, then, the human body is not the product of the forces inherent in its elementary particles acting according to mechanical law, how came it to exist? I answer for myself: It must be the product of a human life—the life which still actuates it, and without which the “particles” speedily go back to their condition of dust again. The animating life is the body-builder and preserver. It knits the bones, spins the fibers and nerves, weaves the tissues, and puts the different parts of the structure together according to the original plan and direction of the Creator of all. As the body was built by its life, so its continuance as an organism is dependent upon the abiding and imperial power of its life. Though each of the thirteen kinds of matter which enters the body is unchanged in nature or essence, the physical, chemical, and mechanical forces of each atom become subordinated to the higher forces of life. With food just taken into the stomach, with worn-out and broken-down parts of the system not yet eliminated, and with gangrenous or mortified parts, physical and chemical laws prevail, but the sway of such laws is limited to particles which are not parts of the organism. Oxygen from the air carries to the iron of the blood its peculiar properties, but the guardian presence of life is there, and it forbids that these elements should so unite as to

form rust or the oxide of iron. Chlorine and hydrogen exist in the body together, and these elements are *per se* there what they are every-where else, but because life possesses control they do not unite and form muriatic acid; and in like manner carbon, nitrogen, phosphorus, and all other substances composing the human body are firmly held in place and relation by the sway of its all-pervading life. The *independent* action of mechanical and chemical law cannot be detected in any healthy organism. As only thirteen substances belong to the body, is not the presence of other substances, or of these in improper proportions, asserting, as they *then* would, physical law, often the cause of death?

But what is this life which we call the body-builder? Lotze ignores it wholly, as follows:

In place of the vital impulse, animating as with a breath the composite and variously formed whole, it [philosophy] puts the simple and indestructible forces which perpetually inhere in the elements; and it has extended the clear and definite mode of conception of *mechanical* physical science over the whole domain of nature.—Page 22.

Let it be noted that Lotze makes no attempt to give any direct answer to the question, What is life? but he summarily ignores it as any part of nature, and what is popularly called life he ascribes to the atoms of matter. Now, the vast and complex organic world is too huge and too palpable a fact to allow the mind to be satisfied with such a disposal of this question. Matter, *per se*, is so well and so fully known that the attempt to ascribe to it vital force appears like an imposition and a fraud. Why is it that such dense obscurity must ever rest upon the question of vitality? I answer: The most persistent and dogged attempts are constantly being made to conceive it as different from what it is. Life has not been allowed to speak for itself through its phenomena, and thus to pass for what it is, *as seen in what it does*, our *only* way of knowing it.

In further explanation of "the mechanism of life," our author teaches "that the peculiarities of its evolution will be due wholly to the complete obedience with which it submits to the laws of the universal course of nature." Now, the basal elements of this philosophy are found in the unexplained expression, "course of nature," and others intended to be of a

similar purport, such as "order of nature," "universal laws of the course of nature," etc. The content of these expressions constitutes the very core of this philosophy, and it plagues us to be compelled to pass them by in ignorance of their significance. It would not be difficult for us to explain the meaning we should attach to the expression "order of nature," but Lotze fails even to make the attempt. We hold that the lowest plane of being known to us is composed of different kinds of matter, the next above this is a world of vitality, above this is placed the high and vast realm of intellect, and at the summit is the spiritual world. Each element in each plane of being has properties and forces of its own; the different planes are correlated to each other, but never run into each other. But such view of nature Lotze would repudiate; and certainly at this stage of the unfolding of his philosophy he gives us nothing of his own except expressions of sonorous sound. It is passing strange that a philosopher can be content to advance mere words where ideas are in imperious demand.

The following quotation will place Lotze's views of life quite beyond respect, if not patience:

Why should we not, from the phenomenon of death, rather draw the conclusion that the activity of life can last only so long as the chemical composition of the body yields the necessary conditions; and that the corruption of death is nothing else than a disturbance of that composition, which has now become visible, but by which, perhaps long since, though less obviously, the conditions of life have become affected.

Was it of Lotze that George H. Lewes borrowed the expression "conditions" of life, which he flaunted before the world as a great discovery? The argument is that the thirteen kinds of matter above enumerated, by the inherent force of the particles, wrought themselves into the human body, then took to living, then to thinking, and continued these exercises till the "chemical conditions" failed, and then this dirt, having played the part of a Napoleon, Shakespeare, or Demosthenes, left palaces and took its place in the street again. This word "conditions" signifies nothing, or any thing you please. When we speak of the "conditions" of health, of a harvest, and of many other things, the signification of the word is apparent; but the "conditions of life" as the *result* of "chemical composition"

is a mystery which we defy any philosophy to explain, and we refuse to be imposed upon by the word. Thus we have followed Lotze through his wearisome pages; and in every case where he reaches a crucial point in the exposition of the "mechanism of life," where the mind craves an idea, an argument, a truth, or a fact, as a foundation or a link in a chain, some unmeaning expression, as "nature," "laws of nature," "course of nature," "universal laws of nature," "conditions," "order," "mode," "force" with nothing to exert it, is given us as a substitute. Is this strong materialistic ground occupied by our Christian author for the purpose of showing that it is not inconsistent with religion? If so, Lotze outherods Herod to prove that Herod was a Christian.

Another trouble in the philosophy of the "mechanism of life" arises from the use of the expression, "chemical transmutations," signifying that we are not through with the alchemy of the Arabs of the Middle Ages. Now, the exact truth is, *no one thing can be transmuted into another*, and especially is this true of the elements of material nature. No one atom can become another atom by transmutation, nor by any other means, and matter in an organism is exactly what it was out of the organism. There is not in all nature, organic or inorganic, a fact, a truth, or a reality of any kind which can give the least significance to the expression "chemical transmutations;" hence it must be relegated back to the other forms of speech which are used as substitutes for ideas, signifying nothing. Lotze, more than any other philosopher except Bain, has given form and plausibility to the speculations known as "physiological psychology," and to that extent he has served as an ally to materialists. Now, if nature yields no such substance as mental matter, or material mind, and transmutation is never a fact, then there can be no possible basis for such a science as a "physiological psychology." To be correctly understood, physiology must be examined as such, and all things else excluded; and to understand psychology as it is, its purity must not be corrupted by the mixture of any material or foreign element; and when our knowledge of both psychology and physiology, as separate sciences, is complete, we may, as another and different study, inquire into the reciprocal relations of mind and body.

As we advance with Lotze into the intellectual and spiritual realms, our dissent from his philosophy becomes more intense, and if possible more practical. Let us consider the following :

As soon as we know that the general economy of the universe requires yearly a certain average of crime just as much as a certain average of temperature, we can hardly help seeing even in intellectual life the unbroken sequence of a blind mechanism. Like the outer world in its perpetual revolution, our mental life, too, must be but a vortex of movements kept going by the incessant action and reaction of the countless atoms of our nervous system. We have advanced far beyond the child-like ingenuousness of mythological conceptions; we have not only given up personal nature spirits, but made the possibility of *any sort of personal existence one of the darkest of problems*. Inclosed within the great machine of nature stands the smaller machine of the human mind, more cunningly framed than any other, inasmuch as it is aware of its own movements, and watches with admiration those of the other toy; yet some day *its parts, too, will fall asunder*, and it will be all over with the jest and the earnest, the love and the hatred, by which this strange world is moved.—Page 25.

A further quotation will be necessary to complete Lotze's conception of the mind :

We once again take for granted, in the multitudinous connected atoms of the body, that internal *psychic life* which, according to the view from which we started, *must be attributed to all matter*. Now let a common sensory stimulus, as before a motor impulse, act on all at once, we can yet seek the rising *sensation* nowhere else than in the *interior* of each *single atom*.—Page 161.

In vain have we examined different parts of this philosophy to find something which answered to our own conceptions of the human mind. Mind is generally conceived as a link in the chain of nature, mechanically controlled in its action by its antecedents, and subject to a common law of necessity. We regard mind as the man proper, as a true subject, possessing complete individuality—a self-contained and self-directing actor, and responsible for his conduct.

But the pantheistic or monistic philosopher will charge, that in holding to the individuality and sovereignty of mind we undeify the Almighty, as we put into the field a rival individual self-centered existence. To this we answer, 1. God exercises his sovereignty over man as a part of the universe by preserving to him the limited sovereignty which constitutes the

base of his responsibility. 2. Most effectually do we undeify the Almighty when we ignore man as a subject, and make God the author of all human conduct. God is God, and the creation of the universe was *no addition* to his person. Man is man, and he is as complete in his personality as God is in his; and the same may be said of every atom of matter that exists. Should we be asked the question, Can God be infinite, absolute, and unconditioned, and there exist a universe of things and beings not himself, and no part of himself? we answer, that neither *number* nor *bulk* is a divine attribute; it is the divine *nature*—essence not magnitude—which constitutes, its infinity. We are totally insensible to the difficulties raised about this figment of the restless brain of man by the logomachists. Nothing but the transcendent keenness of intellect which Hamilton and Mansel display in discussing it shields their labors from contempt.

In no instance does Lotze refer to mind as a substantive reality or as an entity, and as the base or cause of phenomena. Thought and stimulated sensations are identified as if they were different phases or stages of one and the same phenomenon. He says:

Countless impressions have already poured in upon us, and their abiding force is at every moment exciting on the course of their successors an operative influence that we can hardly discriminate from the exclusive results of the unalterable universal laws of mental life. [O for a knowledge of these "laws!"] Still further: The concordant result of self-observation has long and generally been the conception of a mechanism by which the course of internal phenomena is directed, perhaps universally—certainly to a great extent—having other forms, indeed, and governed by other laws of its own, differing from those of external nature, but exhibiting a *like thorough-going dependence* of each several event on its *preceding conditions*.

In the first part of this quotation a special attempt is made to engulf in the "laws of mental life," in the form of passive phenomena, both mind and all its operations. Mind as a distinct individuality must be got rid of at any cost, because this philosophy recognizes but one substance, called the Infinite, the "Unconditioned," etc. In the second part these mental operations are represented as under the law of mechanical necessity; but the proof that such is the case is withheld.

Feeling the uncertainty of the ground on which he stands, Lotze regrets the lack of a universal science, exhibiting the laws that govern the states of being in general, from which the science of physical nature and that of mental life should flow as two different applications of a common, underlying principle.

If philosophers would accept nature as it is, and raise no question in regard to what it ought to be, they would find themselves free to exert all their powers in grasping the actual facts in the case and understanding their significance. Our conception of both mind and matter is, that the two substances, representing two distinct realms of reality, have nothing in common at their base as the ground of "a universal science," and that the longing for such an absurdity is not only labor lost, but it blinds the mind to the truth. The constant aim of our author is to ignore matter, life, and mind as realities, as substances, and bring them as phenomena under the sway of some law or power common to all things. Consciousness is conceived as a kind of reservoir for ideas, or the depository for the "retention of sensuous impressions." Lotze teaches that "trains of ideas" produced or set in motion by "psychic mechanism" must "persist," and their "mutual influence" he regards "as the ground of their expulsion from consciousness"—a thoroughly materialistic conception of mental action. He says further:

We are wont to regard consciousness as a space of limited extent within which the impressions struggle for their places. . . . Ideas have not originally repellent force; their action and reaction on one another become necessary when the soul's unity operates to combine them, though their own mutual antagonism resists combination.

In the light of these fanciful representations and pictures of mental operations, it will be clearly seen that our author does not regard mind as a substantive personality, self-active and self-directive; its ideas are not regarded as its self-originated thoughts; but it is conceived as a passive something subject to "stimuli," which form *upon it* ideas, and these act *upon it*, and upon each other, attractively and repulsively, according to mechanical law.

Since Lotze has been introduced to the American public by a distinguished lecturer and an eminent philosopher as an

orthodox scientist of great ability, we will favor the reader with another passage bearing upon this point :

Now, to all association of ideas may be applied the general statement that the soul does not chemically transform the sum of contemporaneous states into a uniform compound state, but mechanically combines them as parts of a coherent whole; and that in like manner it forms the series of its changes, evolving in time into a melody in which those phases cohere together most firmly which are in immediate juxtaposition.—Page 216.

In the above, from the stand-point of materialism, in materialistic phraseology, with mechanical law as his motor power, Lotze spins a web of thought about that of which he knows nothing, and which he expects us to accept, without proof or reason, as pictures of real mental action. Still further :

Under these conditions a train of ideas develops into the fluctuating scene with which we are all familiar, and whose apparently wanton play often fills us with amazement because we can never catch sight of its moving spring.

Yes, there is trouble whenever we try to trace lines of thought as the results of mechanism, but when we clearly perceive mind as a conscious, self-directing intelligence, whose field of action is the infinite realm of ideas, we then easily catch sight of the Thinker—the conscious framer of these ideas. A mind subject to mechanical law, and yet able to think and reason, would be as much a matter of “amazement” as if a stone or an engine should display the same power.

As we have seen in the first part of his work, Lotze's discussion of matter is very unsatisfactory, as he gives us no clear idea of the powers it really possesses, nor does he attempt to define their limits. In the fourth book, fourth chapter, he returns to the subject and further discusses it as a two-sided substance, as follows :

We thus find ourselves here brought back to an idea which we met in our first discussion concerning the nature of the soul; to that hypothesis of a *double existence* of all matter—outwardly in accordance with the well-known physical properties inwardly stirred by mental activity. . . . But the final step, of denying to the infinitesimal atoms to which we are thus led back any extension in space, form, or size, was there merely a possible, not yet a necessary, termination of that theory. Although, however, it was admissible in respect of physical science to leave this question

undecided, we are constrained, by the conception that would preserve even for matter intelligent life or something analogous, to seek a definite answer to it.

We are not able to decide whether the idea of a double-faced matter was invented by Lotze, Bain, or Spencer, for they all use it, or whether all alike borrowed it from some previous writer; but the fact is of no consequence, for no number of names, however eminent, can give it respectability. The brain, as an *organism* of marvelous complexity, can be "stirred by mental activity;" but to ascribe mental activity to any atom, or atoms, or aggregation of atoms forming a lump or a mass, is too much for any patience. Really nothing is given us in this philosophy as matter but unextended mathematical points, and these are invested with mind and with life. This ground is taken to get rid of the idea of material substance. Because we cannot bring into the field of observation and make palpable to sensation the essence or the atom of matter, its existence as extended substance is denied. Should we affirm that the properties of gold were equal to x , then x would represent the substance which was the subject of these properties. But it may be affirmed that the problem is insoluble, for the value of x , representing essence or being, cannot be ascertained. Suppose for the moment we grant it, still logic forbids that we should regard x as having no value, or as nonentity, for the properties of gold must have a cause. The simple fact is, the properties and forces of gold are as true and complete an expression of the nature of that substance as can be given to man, and they reveal to us, in the only way a revelation can be made, the value of x ; and further, as *distinct* and separate from these properties there is no x , for the x is in the properties and forces. This is as far as we can go, for in the presence of the abstract essence of being the mind is helpless and the idea an absurdity.

Lotze's conception of the mutability of matter is indorsed and expounded by Professor Borden P. Bowne as follows:

Hence we say that the essence of a thing is implicated in its activity; that the notion of a changeless stratum must be abandoned, and the very substances of the physical universe must be brought into the circle of change. But the activity of the atoms varies with their relations; and hence the very being

or essence of the atoms is implicated in those relations, and varies with them.*

To this philosophy we have two objections :

1. It involves the untenable hypothesis of both the destruction and creation of matter. Chemistry regards copper and zinc as elementary substances ; but if in the teaching of these philosophers there is any truth, these substances cease to exist when by their union brass is formed. When copper, zinc, or any other substance ceases to exist, it is destroyed—as such, annihilated—and in that respect the world is so much the poorer. How copper and zinc, after annihilation, can create brass, or how brass can be created out of the two nothings, is a mystery which we are sure will tax to its utmost the genius of our ablest metaphysicians. If brass is an elementary substance it is a new creation made out of two nothings ; and such is the number and variety of like changes which are constantly transpiring in earth, air, and sea that the destruction and creation of matter is the greatest and most common of nature's processes.

2. Nature does not furnish a fact as proof of change in any elementary substance. No compound was ever broken up which did not yield the original substances which entered into it unchanged, because unchangeable. This hypothesis of change in substance is simply a mental aberration started by a leader in the flock and followed by the rest,

But all these discussions about matter, life, and mind, covering about twelve hundred pages, are preliminary to the unfolding of the author's theory of "man and his relation to the world." Among the great variety of topics examined we may name the following as indicative of his line of thought : "Nature as Mechanical," "The Basis of Life," "The Mechanism of Life," "The Existence of the Soul," "Nature and Faculties of the Soul," "Trains of Ideas," "Connection between Soul and Body," "The Seat of the Soul," "Life in Matter," "Mind and Soul," etc., etc., and it is not till we reach the ninth book that the author begins to put together in logical relations the materials of his philosophical structure. He first destroys the world of common sense—the world familiar to observation and consciousness—and then substitutes for it a world of his own imagination, which no other mind ever fully and correctly

* *Studies in Theism*, p. 245.

conceived or can conceive. Matter as substance is abolished, and unextended mathematical points substituted for it; then these are invested with a something called life. Intellectual life is given to atoms, that is, to these unextended points, and the mind subjected to mechanical law: Lotze turns the world back into chaos that *he* may rebuild it.

Before following him in the plunge he takes into the empty realm of metaphysics, showing respect for no world but the ideal realm of his own creation, we wish here to make the record that we have no respect for any system of metaphysics unless it be amenable to the laws of logic, and is supported by the things and facts of nature, re-enforced by actual experience. Should I affirm that such is the mental structure of the inhabitants of Mars that two and two make five, and that their system of computation is constructed accordingly, my assertions could not be disproved, nor would they make any impression; and for the reason that the statements would refer to things which are placed outside the range of human minds. Things, facts, and experience, logically constructed, embrace and define the limits of scientific and philosophic knowledge; beyond these all is fancy and worthlessness. In the analysis and annihilation of the *world we know*, we understand Lotze; but the fanciful, the ideal, or metaphysical world he would have us substitute for it, we know no more of than we do of the dreams of the people of Mars.

At this point we may gain something in precision and clearness by bringing forward and making conspicuous Lotze's complete conception of the nature of man and of the place he occupies in the universe. For a long time, by considering what the world is not, we have been nearing this point, and it is time we were at least catching glimpses of what it is; and on page 716, second volume, our author gives us what he calls his "confession of philosophic faith," as follows:

And then there would be but *one thing*; only the *one real power*, appearing to us under a threefold *image* of an end to be realized—namely, first, some definite and desired good; then, on account of the definiteness of this, a formed and developing reality; and finally, in this *activity* an unvarying reign of law.

Note the elements of this confession of philosophic faith: "one thing"—one substance—appearing to us as an "*image*"

of a formed and developing "*reality*," having in its "*activity*" the "*reign of law*." Professor Bowne traverses the same ground, as follows:

There are no fixed points of being in the material world, but every-where there is law and order. The continuity of the system is preserved by the constancy of the divine action.—*Metaphysics.*

On page 600, second volume, book ix, Lotze further unfolds his views:

All which exists is but *one infinite Being*, which stamps upon individual things in fitting forms *its own* ever-similar and self-identical nature. Only on the assumption of this substantial unity is that intelligible which we call the reciprocal action of different things, and which, in truth, is the reciprocal action of the *different states of one and the same thing*.

As Lotze is now, after severe and protracted labor, in which we have shared, dealing with his philosophy as a completed whole, let us, in the absence of argument, give him the benefit of the best expression he can make of it. On page 598 he says:

And the most desperate efforts to find in the continued mediating activity of God the bond to which it is due that the states of one thing become the efficient causes of change in another, cannot obviate our speculative scruples, as long as they separate God and things from one another, in the same way as individual things used to be separated from one another. For these views, too, only double the unsolved problem—they suppose the action of things upon God and a reaction of God upon them, and explain neither the action nor the reaction. It has seemed to us indispensable to remove this separation, and in a substantial community of *being* between all things, to find the possibility of the states of *one* becoming efficient causes of the changes of *another*. It is only if individual things do not float independent, or left to themselves in a vacuum across which no connection can reach—only if all of them, being finite individuals, are at the same time only parts of the one single Infinite Substance which embraces them all and cherishes them all within itself—that their reciprocal action, or what we call such, is possible.

The fatal error, ubiquitous in this philosophy, arises from the fact that matter, life, mind, and God are reduced to one substance and subjected to mechanical law. Regarded from this point of view, we may see the reasons for the terrible work which Lotze in his first volume made with the views of matter entertained by science and of the individuality of mind. Matter is not only divested of all properties and reduced to a point,

but that point is not allowed to be substantive—it is merely an “image” of an “activity”—and why? to get it out of the way that room may be made for the one God—the “single Infinite Substance.” According to this philosophy, this apparent world—suns, stars, oceans, mountains, men, tigers, hyenas, snakes, toads, sulphuric acid, bread, pie, etc.—is an appearance where nothing appears *or* each one of these things is a part of the one infinite God in a “state” of “activity.” The patience which can endure either conception must have the quality of perfection.

Professor Bowne thus expresses the same doctrine :

The atom as a form of activity has no identity whatever. . . . Physical phenomena on this view are no longer referable to the atoms as their substantial ground, but to the agency of the Infinite—to God. . . . Matter is simply a form of manifestation of which the reality is God.—*Metaphysics*.

Hence we may say, sulphuric acid, a sac filled with poison in the mouth of a rattlesnake, and prussic acid, are but “forms of manifestation of which the *reality* is God.” As these representations of God and matter are unsupported by any proof whatever, it must not be expected that a reply by argument will be made. Apparently these authors are unable to attempt any thing more than present their conceptions of God and his activities—God the one substance, and the universe God in action. Persons and things are real only as they are an action of which God is the author, and things are related because rooted in God as their first and only cause, and referable to him. We may not be able to disprove the truthfulness of this conception of the universe, but it does not matter, as the presentation of it produces no conviction. To affirm it as a truth implies that one understands to perfection both God and nature, and the reader, to understand it, must have the same knowledge. Justice to Lotze and his disciples demands that we quote further :

Let us assume that in God the idea of a definite content is thought in such a way as to include all the consequences which it has in the world of the divine thought, these thoughts of God being, as the very power which is in finite minds, the efficacious cause of their intuitions of the world.—Page 644.

Note the propositions before us : 1. The external world is in all its minutiae and vastness, real only as it is the momentary

activity of God's thought. 2. Because of the unity of the infinite, a divine thought in a specific activity is what we call the finite mind of man. 3. Another specific activity of God on the previous activity is the "efficacious cause" of the "*intuitions* of the world." May we parenthetically ask very respectfully, When and where did Herman Lotze "find out" that such were the "ways" of the Almighty? Let us not lose the point before us. To the finite mind this external world is a mere "image," not of a world, but of the divine thought, and real only as an active thought is real.

Professor Bowne expresses the same idea as follows:

We have seen that the Infinite mediates all interaction of the finite, and hence that *all* affections of ourselves—thoughts, feelings, and purposes—are immediately from the Infinite. God is the cause of causes, and the true objective ground of our changing states.*

At last it became clear that the cosmos can be nothing other than a mode of divine energizing, which has the forms of perception in the mind. . . . God, who embraces all finite spirits in his own existence, would produce in them a consistent and harmonious world vision. . . . For God himself the world is only a thought, and not a reality; in his relation to finite minds it is only a rule for producing ideas. *Beyond this the world has no existence.*†

But let us go over the ground again with Lotze:

If one ponders these questions it will be found that nothing whatever is gained for selfless unconscious things, but that rather they lose by having ascribed to them that [their] existence external to God; all the stability and all the energy which they exhibit as active and conditioning forces in the changes of that course of events which is visible to us they—thought as mere states of the Infinite—possess in all the fullness as if they existed as things external to it.—Page 645.

The point made and is simply this: to be a thought of the Infinite in a state of activity is as fully to be *real*—to possess selfhood—to be an intelligence—as to possess an isolated substantive individuality. On this point, as the corner-stone of his philosophy, Lotze lays out all his strength. As for argument or proof of any kind, there is none, nor do we see a chance for any. The basal elements of this philosophy may be articulated as follows:

1. It is monistic; there is in the universe but one substance, and that one, in bulk, is all embracing; it is the absolute God,

* *Metaphysics*, p. 457.

† *Ibid.*, pp. 467, 468, 470.

2. The phenomenal universe are not substances, but "images," indicating the different activities of God, who at the same time develops—we can't say were—ideas in regard to them.

3. The human mind has no individual existence; it is not any thing real; it has no self-hood, except such as attaches to the momentary activities of the one Infinite Substance.

4. Nothing that is can change except as the Infinite One, the only Substance, shall change.

5. Numerically God is one, and in extension he embraces all things; God and the universe is God in action.

To make these postulates possible,

1. Matter is divested of all its properties, then reduced to an unextended point.

2. A vital world distinct from matter and having peculiarities of its own is ignored or denied.

With matter, life, and mind disposed of—got out of the way as substances—the way is opened for the presentation of this God-world philosophy.

3. As a philosophy this airy structure has nothing to do with fact, reason, experience, or logic. The system is as much a creation of the imagination as any mythological dream that ever engaged the attention of Greek or Norseman.

Our objections to this philosophy are few in number, but far-reaching and conclusive:

1. It is the product of an aberrant fancy, and not at all the teaching of the universe we know.

2. If true, man has no responsibility, and the moral element does not belong to the domain of the Almighty.

3. God is the sole author of all we mistakenly call sin and evil.

4. Neither can this be called a world of intelligence, for man has never known himself, nor his relations, nor the place of his abode.

5. In the scheme of nature and humanity as set forth in this philosophy, the Gospel can logically have no place whatever, for the reason that already in nature we have the infinite God in the fullness of his attributes and activities, and can have nothing more. As the universe as it is and has been is a divine act, it is an expression of the divine will.

HOMER H. MOORE.

ART. III.—STUDIES IN KOHELETH.

1. THE TITLE.—The word Koheleth (קֹהֵלֶת) is, in its grammatical form, the feminine participle of the Hebrew verb קָהַל, which means to *call together*, to *convoke an assembly* of persons. It occurs seven times (chap. i, 1, 2, 12; vii, 27; xii, 8, 9, 10) in the book which bears this name as its title in the Hebrew Scriptures, but which is more commonly called Ecclesiastes. The precise import of the word is uncertain. If regarded as a proper name, it is in formal analogy with such names as Sophereth and Pochereth in Ezra ii, 55, 57, and is construed as masculine because the writer of the book identified himself with Solomon. The word may, then, be explained as meaning *one who gathers*; and as the verb is always employed in the sense of gathering persons together, the most natural interpretation would be *one who assembles a company of hearers or disciples*. But as the word Koheleth occurs nowhere outside this one book, and the simple (*Kal*) form of the verb nowhere appears in use, we are scarcely warranted in affirming that this specially coined title of the author must mean one who gathers an assembly of persons: there is no sufficient ground or need of denying that it may also mean one who gathers words of wisdom and delight, “acceptable words.” Chap. xii, 10. Koheleth impersonates Solomon, “the son of David, king in Jerusalem” (chap. i, 1, 12), and, as the embodiment of wisdom, “he taught the people knowledge;” he pondered deeply, he made wide observation, “he sought out and set in order many proverbs.” Chap. xii, 9. Such a person might not inappropriately be called a “Preacher,” and so the Greek title, Ecclesiastes, expresses much if not all the meaning of the Hebrew Koheleth. But this word (ἐκκλησιαστής), as Plumptre has well shown, denotes not the erier who called the assembly together, nor yet the president of such an assembly, but one who met together with others in the assembly, and took part in the discussions. “The more natural equivalent for it in English would be *Debater* rather than *Preacher*. . . . The Hebrew writer claimed only to be a member, one of many, of the great *Ecclesia* of those who think.” *

* Plumptre on Ecclesiastes, in the *Cambridge Bible for Schools and Colleges*, p. 17

But Koheleth made himself a most conspicuous member of the great assembly. The epilogue of his book (chap. xii, 9-14), which many believe to be the addition of a later hand, like the close of John's gospel (comp. John xxi, 24, 25), extols "the words of the wise," and implies that Koheleth was one of the "masters of assemblies." The word here translated *assemblies* (אספה) has no etymological kinship with *Koheleth*, but may, nevertheless, have been employed to explain its meaning. Like the word *Koheleth*, it occurs nowhere else in the Hebrew Scriptures, but its verbal root (אסף) appears very often, and means to *gather* not only persons, but fruits, eggs, flocks, beasts, wealth, etc. Hence it appears entirely proper to substitute the translation *masters of collections* for the phrase "masters of assemblies." The English revisers have placed the alternative rendering, "collectors of sentences," in the margin. The Hebrew expression is אספיהו בעל אספיהו *lords of collections*, and this usage of the word בעל *lord*, is common and idiomatic. It is thus employed six times elsewhere by this same writer. In chap. v, 10, 12 (Eng. ver., 11, 13), the owners of worldly goods or riches are called lords of it. In chap. vii, 12, we read that "wisdom preserves the life of her lords," and in viii, 8, that "wickedness shall not deliver his lords." In chap. x, 11, a serpent-charmer is called "lord of the tongue," and in verse 20 "lord of the wing" is put in poetic parallelism with "fowl of the heavens." The word *lord* in all these places means one who owns, controls, and has the mastery of the thing designated. So "lords of collections" are not simply those who have collected certain things together, but who are also competent to make some practical use of what they have collected. Koheleth was one of these "masters of collections," for he weighed and searched out and set in order many proverbs; he sought to find pleasant and agreeable words (comp. "words of grace," Luke iv, 22), which should at the same time be both correct and true. These "words of truth" were written, and are compared to sharp goads, designed to quicken or stimulate; also to "nails fastened"—that is, nails well driven in, firmly planted, so as not to be easily removed. When, therefore, we read the statement of chap. xii, 11, we should understand that Koheleth himself is described, and his claim to the reader's attentive study is put forth. "The words of wise men are like

sharp ox-goads, and like nails firmly planted are masters of collections; they are given from one Shepherd."

The "one Shepherd" is best understood of the great Shepherd of Israel, the Giver of wisdom, and Father of lights (James i, 5, 17), the one universal Spirit, from whom proceed all diversities of divine gifts. 1 Cor. xii, 4. From him issued all the stimulating thoughts of *Koheleth* and all other utterances of wise men; and when collected together in a book, and written in appropriate and telling words, they serve to confirm and strengthen teachers and disciples. Under the guidance and inspiration of the one great and good Shepherd not only *Koheleth* himself, but all who mastered his argument, and so came into possession of his collection of words of wisdom, would, like him, become lords of collections of wise proverbs and arguments, and be able to hold fast the truth, steadfast and immovable, like well-driven nails.

Such seems to be the lofty claim put forth for the author of this old Hebrew treatise. Whether chap. xii, 9-14 be an appendix by the author himself, or added by a disciple of the author, or inserted by the compilers of the canon as an apology for introducing the book among the *Hagiographa*, it serves in any case for an appropriate epilogue, and we accept it as a trustworthy indorsement of the book.

2. THE AUTHOR.—The prevailing opinion of scholars now is, that Solomon was not the author of this book. The language and range of thought lead rather to the conviction that it belongs to the latest period of Old Testament literature. The author, however, assumes the character of Solomon as best serving his purpose to set forth a unique collection of observations on the vanity of human pursuits. We do not here open this question of authorship. It was ably treated in a former number of this Review,* and the arguments *pro* and *con* may also be found in the large Bible dictionaries, introductions, cyclopedias, and commentaries. Whether written by Solomon or some one living several centuries later, the contents and lessons of the book are the same. They must be judged by what they are, and the student's first and greatest care should be to ascertain as far as possible the scope and plan of the work.

* See the article by W. W. Davies in the *Methodist Quarterly Review* of July, 1884, p. 482, ff.

3. ANALYTICAL OUTLINE.—Although many have taken in hand to set forth a plan of the Book of Koheleth, and while, in spite of all such efforts, some learned men still declare the book without definite plan,* we offer the following analysis as, perhaps, possibly helpful to the interested student. While no treatise belonging to the literature of Jewish proverbial philosophy may be expected to exhibit the formal elements of a systematic discussion, it is still possible, perhaps, to find a thread running through and giving unity to such a small collection of observations as that of Koheleth. To J. G. Vaihinger belongs the credit of having produced an analysis to which many subsequent expositions of the book have been indebted. His "Plan of Koheleth," published in the *Studien und Kritiken* of 1848 (pages 442-478), was translated for the *Methodist Quarterly Review* of 1849, and appeared in two articles in the April and July numbers of that year. His main divisions commend themselves as fairly representing the course of thought, but his subdivisions and system of strophes are too minute and artificial to command general acceptance. Bernstein and Hitzig divided the work into three principal parts, differing, as is shown in these parallel columns:

BERNSTEIN.	HITZIG.
1. Chaps. i, ii.	1. Chaps. i-iii.
2. " iii-v.	2. " iv-viii, 15.
3. " vi-xii.	3. " viii, 16-xii.

Köster, Hahn, and Ewald adopt a fourfold division, with the following differences:

KÖSTER.	HAHN.	EWALD.
1. i-iii.	1. i-iii.	1. i, ii.
2. iv-vi.	2. iv-vi.	2. iii-vi, 9.
3. vii-ix, 16.	3. vii-ix, 10.	3. vi, 10-viii, 15.
4. ix, 17-xii.	4. ix, 11-xii.	4. viii, 16-xii.

* It seems to me that the "labor of the file" has brought the first two chapters to a considerable degree of perfection; but the rest of the book, upon the whole, is so rough and disjointed that I can only suppose it to be based on certain loose notes or *adversaria*, written solely with the object of dispersing his doubts and mitigating his pains by giving them expression. The thread of thought seems to break every few verses, and attempts to restore it fail to carry conviction to the unbiased mind. *Job and Solomon, or the Wisdom of the Old Testament*, by T. K. CHEYNE, p. 204. New York, 1887. Comp. also Plumptre's *Commentary*, p. 97. Wright's able work, *The Book of Koheleth*, London, 1883, attempts no formal analysis of the writer's argument.

We believe that any one of these methods of dividing the book would prove more helpful to the student than to dispense with every plan. Better still, however, for him to improve on these, if possible, and to prolong his studies until he can construct an analysis of his own which he can show reason for preferring to every other. We submit herewith our own method of stating the argument of Koheleth, conforming the main divisions to those adopted by Vaihinger. We regard the book as consisting of four series of observations on the emptiness of all earthly pursuits. The great theme, repeated more than a score of times, is

VANITY OF VANITIES, THE WHOLE IS VANITY.

I. First series of observations, setting forth the emptiness and unsatisfying nature of all things as tested by the personal experiences of Koheleth. Chaps. i, ii.

1. The sameness of all natural phenomena through all generations of men, i, 1-11.

2. The vanity of wisdom, i, 12-18.

3. The emptiness of all the pleasures which wealth and power can furnish, ii, 1-11.

4. Though wisdom excel folly, the wise man dies like the fool, his labor goes to benefit another, and so life itself seems like a hateful burden, ii, 12-23.

5. Conclusion: There is nothing better for a man than to enjoy as far as possible the good things of life, and recognize them as the gift of God, ii, 24-26.

II. Second series. All human affairs are under the control of God, and man's highest good will be found in a reverent enjoyment of all good which God grants him in the midst of his toil. Chaps. iii-v.

1. All times and events determined, iii, 1-15.

2. God will judge the righteous and the wicked, but man may not know the future, iii, 16-22.

3. Still there is the troublesome thought of the oppressions and envy of mankind (iv, 1-6), the misfortune of one who is left alone (7-12), and the vanity of human ambition and popularity (13-16), iv, 1-16.

4. Proverbs based upon the preceding observations, v.

a.) Touching matters of worship, 1-7 (Heb. text, iv, 17-v, 6).

b.) Touching oppression and riches, 8-17 (Heb. text, 7-16).

c.) The highest and best earthly enjoyments 18-20 (Heb. text, 17-19).

III. *Third series. Further observations on earthly vanities, interspersed with wise proverbs.* Chaps. vi-viii, 15.

1. Sore evils incident to wealth, family toil, and man's ignorance of the future, vi, 1-12.
2. Maxims looking to the true wisdom of life, vii, 1-22.
3. Amid the mysteries of life Koheleth warns against the evil woman (23-39), extols wisdom, and advises obedience to the king (viii, 1-8), vii, 23-viii, 8.
4. Amid the oppressions and ignorance of men Koheleth commends the fear of God, and cheerfulness in life, viii, 9-15.

IV. *Fourth series. The mysteries of life and being are a part of the unfathomable work of God, and the highest wisdom is to live cheerfully, fear and obey God, who will bring all things into judgment.* Chaps. viii, 16-xii.

1. The work of God is an incomprehensible mystery, and man is the subject of a higher power, viii, 16-ix, 6.
2. It is best, therefore, for man to live cheerfully and to labor diligently, ix, 7-10.
3. Although diligence and wisdom often seem to go unrewarded, yet wisdom is better than power, and is profitable under all circumstances of life (especially under arbitrary rulers, (x, 4-20), ix, 11-x, 20.
4. Admonition to practice benevolence and forethought, xi, 1-8.
5. The young man admonished to make the most of his opportunities in early life, and to remember his Creator before the gloomy period of old age closes about him, xi, 9-xii, 8.
6. Epilogue. Koheleth aimed to teach wisely, and showed himself a master of wise thoughts; and the sum of all his observations is, that man's great work is to fear and obey God, and expect a future judgment which will reveal every hidden thing, xii, 9-14.

From this analysis and statement of the observations of Koheleth, it is evident that he was a shrewd, careful, and philosophical student of men and things. He was neither an optimist nor a pessimist. He was certainly not an atheist, nor a pantheist, nor a polytheist; he was a devout theist. But while he speaks much of fearing God, he seems to have had no idea of loving him.

4. ESTIMATE OF THE BOOK.—The author of Koheleth makes no claim to supernatural revelation, but is shut in by the limitations of the human mind. A New Testament believer, says Delitzsch, could not write such a book without sinning against revealed truth. We venture the further assertion, that he is not up to the most advanced light of the Old Testament revela-

tion. His doctrines of fearing God and keeping his commandments, and expecting a divine judgment of the righteous and the wicked, do, indeed, represent fundamental ideas of Old Testament teaching; but, after all, they are only such postulates of man's religious nature and moral sense as are traceable among all peoples. They exhibit some of the profoundest intuitions of the human soul, and afford a deeply interesting study. Witness, for example, the following: "I know that all which God does, that shall be forever; upon it nothing is to be added, and from it nothing is to be taken away; and God has done it that they may fear before him." Chap. iii, 14. This is but a part of his conviction that all earthly things are subject to the determinate control of God. Under this head, also, we find that remarkable statement of verse 11: "Eternity has he (God) put in their heart, so that man will not find out the work which God has done—from beginning to end." God has planted in man's soul a concept of eternal duration, and the result with the wise man is, that he perceives and acknowledges the necessary limitations of his finite nature. From the human point of view, where the observer can at most discover only parts of God's ways, it seems that these prescribed conditions of time and place and motion are an "evil business" (עֵינִי), a "sore travail, which God has given to the sons of men to be exercised therein." Verse 10. And so in fact they often are. But what a grand suggestion is offered by the statement found in the midst of these humbling facts: "He has made every thing beautiful in its time." Could man only be elevated to the divine point of view, and see the whole creation from beginning to end, he would perceive that every thing is admirably adapted to its "time and season."

The doctrine of divine judgment is explicitly stated in verse 17 of this same chapter: "I said in my heart, The righteous and the wicked God will judge, for there is a time for every matter, and upon every work, there." If we thus follow the common reading of the Hebrew text, there is a startling, but somewhat mysterious, significance in the final word THERE (שָׁם). Where? In the eternity (verse 11) in which so much is now concealed (שָׁמָּה, comp. xii, 14) from human gaze? That certainly is the most natural import of the Masoretic text.

If, however, we regard **שם** as the perfect of the verb **שם**, to set, or appoint, we may, as some critics have done, render the passage thus: "A time for every matter and upon every work he has appointed." In this way we have still presented to us the over-ruling and all-determining power of God. Similarly we note the idea of a superhuman power or powers, watching the affairs of men, and not failing to see the oppressions and wrongs of the poor, (in chap. v, 8, Heb. text, verse 7): "A high one above a high one is watching, and there are high ones over them." That is, over the high oppressor is one still higher, who keeps guard, and over them both are yet higher "principalities and powers," and the Most High himself is over all, and, according to chap. xii, 14, he "will bring every work into judgment on every thing concealed, whether good or evil."

A manifest corollary of this doctrine of God and of divine judgment is, that for man there is another life than that which he lives "under the sun." The author appears to accept the doctrine of a future life as one of the intuitions or convictions that prevail among all nations of men. As man finds no permanent rest and satisfaction in this world, he must find it in another if he finds it at all. And yet Koheleth has no word of assurance touching immortality and eternal life. He gives expression to doleful notions of the dead. "The living know that they shall die, but the dead know not any thing, and for them there is no more a reward, for their memory is forgotten" (ix, 5).

In Sheol, whither man is going, there is "no work, nor activity of mind, nor knowledge, nor wisdom" (ix, 10). "Who knows the spirit of the sons of men," he asks (iii, 21), "whether it ascends upward, and the spirit of the beast whether it descends downward to the earth?" He can say at most that "the spirit shall return to God who gave it" (xii, 7), and he ventures upon no speculations as to what the great eternity (**עלמ**, the mystic *evermore*) may disclose, save that every hidden thing will have its time of judgment (xii, 14). On this point he is quite agnostic.

What he says, therefore, touching God and life and death and judgment need not be regarded as special revelations, but rather as his peculiar enunciation of convictions as universal as the human race. Not, however, the lowest and dimmest of

such convictions are these teachings of Koheleth, but rather a specimen of the highest and best. May we not recognize in the various observations of this book one of the noblest productions of the human mind, unaided by special revelation, in its attempt to determine its own nature and destiny? We look upon these "words of the wise" as an attempt, a study, on the mysteries of life, but not a successful solution of them.

Like all the great thinkers who have studied the problems of life, Koheleth wavers between conflicting sentiments, and sometimes gives utterance to notions that savor of pessimism and epicurean sensuality. As all things are determined, and man cannot see the end from the beginning, the best thing any one can do is to eat and drink and be merry, and so make the most of the present transitory life. Comp. ii, 24; iii, 11, 12; v, 18; viii, 15; ix, 9. Nevertheless, he keeps the thought everywhere prominent that all these sensual delights are a gift of God, and man should hold him in highest reverence. With all the resources which a king might command, Koheleth tested "wisdom, and madness, and folly" (ii, 12), and he proved that wisdom is as superior to folly as light is to darkness. He did not fail to observe at least some instances in which wisdom and knowledge and joy were given to the good man, while to the sinner was given the vexatious business of amassing substance to be given in the end to him who was good in the sight of God (ii, 26). But along with all this he perceived that he who had largest wisdom had most care (i, 18). The more one knows and thinks, the more he realizes his relative ignorance of the mysteries of the world and his inability to solve them. Moreover, the wise man and the fool alike die; "one chance happens to them all" (ii, 14), and in after times they are all alike forgotten. Comp. ix, 1, 2. So, over against the high and impressive reflections of the book are also other thoughts which follow the common trend of man's gloomier and disappointing experiences.

On the whole, our estimate of the Book of Koheleth is, that it serves an important purpose in the volume of divine inspiration. It exhibits the process and outcome of the efforts of a strong and well-trained intellect to find out the nature and purpose of all that is done "under the heavens" (i, 13). We may regard its author as a man inspired of God to write down the

experiences of human reason, unaided by direct revelation, in an earnest struggle to explore the mysteries of man and the world. Looking at all things on all sides, weighing one against another, human ambitions and pursuits all appear like empty nothings (הֶלֶקֶת), and a striving after the wind. How could any man, inspired or uninspired, better have emphasized the unsubstantial character of all earthly pursuits? Righteousness often goes unrewarded, wickedness triumphs, tyrants oppress, and all alike come to one end; and, as far as human eye can see, Sheol is a realm of silence and darkness; the dust returns to dust, the soul to God; but whether to be re-absorbed in universal spirit, or to ascend, or to go downward, no man can tell. The book ends as it began: "Vanity of vanities—all vanity!"

Nevertheless, the intuition of God as an overruling and infinite power, determining times and bringing all things into judgment, prompts Koheleth to commend reverent worship, and obedience to every precept that is just and wise and true. In such confidence, linked with such confusion and confessions of ignorance, these collected thoughts are permitted to go forth as if given by the one great Shepherd, and to remain like a well-driven nail, continually reminding us of our need of a higher revelation than the best human thought can supply. Some modern *savants* are telling us that the sayings of Zoroaster and Buddha and Confucius and Laotsze rank with the sacred books of Israel. We challenge them to produce from among all those sayings a monograph equal in extent to the two hundred and twenty-two verses of Koheleth's proverbs—a monograph which combines so correct a view of human life with so lofty a concept of God and the world. And yet if we possessed no superior books, if even Koheleth were all the inspired Scripture we could search, how limited and dark would be our knowledge of divine things! Our Father in heaven may well desire us to exercise our faculties on the great problems of being, in order that we may thus best learn our insufficiency. To take a purely human view of things, with only such light as the deep intuitions of the soul afford, is of prime importance to every thoughtful man. Such an exercise, carried on in the devout spirit of Koheleth, will lead us to see how much we need, and how thankfully we should prize the heavenly

REVELATION, "which in other generations was not made known unto the sons of men, as it has now been revealed unto holy apostles and prophets by the Spirit." Eph. iii, 5.

Let us observe, in conclusion, the glaring impropriety of citing doctrinal proof-texts from such a book as Koheleth, and employing them as if they must needs be weighted with divine authority. It has been too much a habit of dogmatics to commit this blunder. Men have ranged *ad libitum* through the Bible, citing proof-texts from any book or chapter where they chanced to discover a sentiment that served their purpose, without ever pausing to consider the character and design of the book, or the connection of thought accompanying the particular passage cited. Such a procedure can never permanently help the cause of truth. Koheleth assumes to be a wise man, gifted with the best possible opportunities of finding out, so far as man can find, the *summum bonum* of earthly pursuits. He has set before us many proverbs, some more excellent than others; but inasmuch as he accompanies none of them with a "thus saith God," no wise teacher of theology or morals should employ them as if they were thus indorsed. He may adduce them as expressing convictions common to all thoughtful men, and as such he may at times make them serve a most useful purpose in theological discussions. We recognize the Book of Koheleth as a gift of God, serving the useful purposes we have suggested above; but a faithful study of its contents shows the impropriety of assuming that each particular book and chapter and verse of the Bible is equally valuable for religious instruction.

MILTON S. TERRY.

ART. IV.—THE NEW AFRICA:—I. ITS DISCOVERY.*

THE sphinx is dying: the sphinx is dead. It was not by a club-footed wit, like the Œdipus of Sophocles, as in the case of the Theban sphinx of hoariest Grecian eld, that the riddle of this sphinx was solved. It was by the sound feet and tireless trappings of the indomitable Germans Barth and Burekhardt, the dauntless Englishmen Park, Baker, Burton, Speke, and Grant, the plucky Scotelman Cameron, the saintly Scotch-Englishman Livingstone, and the all-conquering Scotch-American, Stanley, and others like them. This riddle is the geography and anthropolgy of Central Africa; that continent of mystery of which Egypt, the land of dateless mystery, with her still questioning and still unanswered colossal sphinx is the immemorial symbol. As the woman-faced but man-devouring monster at Thebes died with a shriek when her riddle of the quadruped, biped, and triped animal was solved, so the man-devouring mystery of Africa, that has cost so many gallant lives, is at last ended, or is fast ending, and the great "Dark Continent" will soon become one of the grand and safe exploiting grounds of civilization and Christianity.

* *The Heart of Africa.* By Dr. GEORG SCHWEINFURTH. 2 vols. 8vo. With Maps and Illustrations. New York: Harper & Brothers.

Livingstone's Last Journals, etc. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Personal Life of David Livingstone. By WILLIAM G. BLACKIE. 1 vol. 8vo. With Portrait. New York: Harper & Brothers.

Across Africa. By Commander CAMERON, R. N. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Central Africa. By Colonel C. CHAILLIÉ LONG, of the Egyptian Staff. 1 vol. small 8vo. Maps and Cuts. New York: Harper & Brothers.

Discoveries in North and Central Africa. By HENRY BARTH, Ph.D., D.C.L. 3 vols. 8vo. Maps and Cuts. New York: Harper & Brothers.

Boy Travelers in Central Africa. By Colonel THOMAS W. KNOX. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Boy Travelers in Egypt and the Holy Land. By THOMAS W. KNOX. 1 vol. 8vo. Maps and Cuts. New York: Harper & Brothers.

Life of Chinese Gordon. 4to. Paper. New York: Harper & Brothers.

History of African Exploration and Adventure from Herodotus to Livingstone. By CHARLES H. JONES. 1 vol. 8vo. Maps and Cuts. New York: Henry Holt & Co.

Encyclopædia Britannica. Ninth Edition. Arts. "Africa," "Nile," "Niger," "Súdán," etc.

One of the great first-class strides of human progress in the knowledge and conquest of the globe has been mostly made in the times of now-living men in the opening up of inner Africa. It is a work for the repetition of which no other chance exists, or can exist; namely, the discovery of the interior of a continent. Dull indeed must be the mind that has not thrilled with a high enthusiasm as this last unexplored grand division of the earth has yielded up its secrets, and its map is at last spread before us: a very meager map, forsooth, with vast spaces yet to be filled in with rivers and lakes and tribes of men; and yet a map that shows what the yet undiscovered must mainly be, and that is itself the prophecy of a colossal future.

And how stupendous is that future! Open your map of the world and spread it out on the table. Take the dividers and set one foot at New York, and then open them till the other foot stands on San Francisco. Now turn the set-screw, and carry them as they are to the map of Africa, and walk the pointers from Gibraltar to Cape Town. The first stride from Gibraltar carries you down into the negroid kingdoms of the central Soudan. Another stride will carry you into the basin of the Zambesi. Then shorten your span to touch the cape, and carry it back to America, and, with one foot at New York, the other stands on the Mississippi at St. Louis. Your curved line through central Africa from Gibraltar to the cape is 5,000 miles long! Then start at Cape Verde, in Senegambia, and run eastward to the point of the horn of east Africa at Cape Guardafui, and you have 4,600 miles, enough to reach from New York to the ancient city of Mexico twice, and a bit left long enough to reach to Toledo, Ohio! Africa contains, with its islands, 11,854,000 square miles, equal to three and one third times the whole area of the United States and Territories! And the best of it all, and one of the largest masses of contiguous fertile land on the globe, is the *New Africa* of the central plateau and its watersheds. Instead of being occupied, as anciently conjectured, by the mythical "Mountains of the Moon," imagined to be the loftiest and most Alpine wastes on the globe, and then another and more terrific Sahara to the south of them, we behold one of the vastest, noblest, best watered, and richest plateaus on the globe! Instead of Milton's compound hell of ice and fire we behold a paradise, a region which, when.

opened, surveyed, roaded, bridged, drained, irrigated (some of it), cultivated, populated, civilized, and Christianized, is worth more than all the rest of the continent together: more than all Europe, as a happy and powerful home for mankind.

And then to think that all this vast area of fertility and power lay there untouched and undreamed of, while men were piercing arctic snows, and exploring boundless oceans, in search of homes for liberty, religion, and human progress! What was the world about all this time? Well, the world was not idle; but it crept before it walked, in this as in other things. Some pretty lusty creeping, too! Let us take a glance at some of these creepers, the pioneers of the modern blaze of exploring success and glory in Africa. How many people know that all the useful exploration and discovery in Africa has come during the last hundred years? Here is the roll-call in part:

James Bruce, born in Scotland, 1730; University of Edinburgh; merchant; then consul at Algiers; then traveled in Barbary States, Syria, up the Nile to Syene, in Arabia and Abyssinia. November 14, 1770, thought he had found what he sought—source of the Nile. Great exultation; called himself first white man ever to gaze on that mystery. But it proved to be only the head spring of Lake Dembea, in Abyssinia—the head of the Blue Nile, a much smaller branch than the mighty White Nile—and even that had been found by a Portuguese Jesuit, Pedro Paez, one hundred and fifty years before! Published four costly volumes, principally valuable on Abyssinia. Their correctness, much questioned at first, has been mainly sustained by later researches, and they are now an accepted authority.

Mungo Park, Scotland, 1771; University of Edinburgh. Explored from mouth of Gambia much of the Upper Niger in 1795–97, and went farther down the Niger in 1805, to Bonssa, the capital of Gando, 650 miles below Timbuctoo, where he and his expedition were killed by the natives. Park's name heads the list of West African explorers, as Bruce's that of the East, and is indissolubly connected with the Niger. In piety and gentleness of spirit Park resembled Livingstone. Park thought the Niger was the Congo.

John Louis Burckhardt, Basle, Switzerland, 1794; University of Leipsic. Studied the purest Arabic at Aleppo two years.

In 1812, in guise of a poor Turkish trader, went up the Nile to Shendy (corrupted from Candacé), 3,000 years ago the capital of the famous ancient kingdom of Meroë, (the Old Testament and classical Æthiopia), and a short distance below Khartoum, which lies at the junction of the White and Blue Niles. In 1815 visited Sinai. Was so good an Arabic and Moslem scholar that he passed for a very learned and orthodox Mussulman, and received a splendid Moslem funeral at Cairo. His scholarly works have permanent value.

James Kingston Tuckey, Ireland, 1778; British navy. Surveyed part of coast of Australia in 1805. Was appointed to command British expedition to explore Congo River. Ascended the estuary (on which he is still an authority), passed—with great suffering and loss to his expedition—the Yellalla Falls, at the lower cañon of the great series found by Stanley, to a distance of 172 miles from the sea, and died there in 1816. Stanley speaks of one of the furious eddies, or whirlpools, of the Congo, down which he was drawn in his boat, and so lost. But his name abides as the first European who attempted the exploration of the Congo, though his fate deferred further exploration for sixty years.

Lieutenant-Colonel Dixon Denham, Captain Hugh Clapperton and Dr. Oudney composed the Denham, Clapperton and Oudney expedition which crossed the Sahara from Murzook, the capital of the great oasis of Fezzan, to Lake Tsad, or Tchad, in Central Soudan, in 1822–23. Denham's exploration of Lake Tchad and its vicinity was the best fruit of this expedition.

Richard Lander was Clapperton's servant on a second expedition, in which Clapperton started from the Bight of Benin and crossed the Niger, but died without effecting any thing of value. But Lander proved himself a man of capacity and enterprise, and on his return to England was sent by the government, on a plan of his own, to explore the river. He took his younger brother, John, and set out from his former starting-point, Badagry, on the Bight of Benin, west of the Niger delta, intending to go to Lake Tchad. But the natives took him prisoner on the Niger, and, for a great ransom, brought him down the hitherto unexplored lower course of the great river, to the sea. Thus, by Park's perseverance and Lander's fortunate captivity, the great Niger was at last explored, a work covering

over twenty-five years. In 1825 Laing crossed the Western Sahara on the caravan route from Tripoli to Timbuctoo, which he reached, and near which he was treacherously murdered.

But by far the most valuable contribution to European knowledge of the Central Súdán—Bilád es Súdán, "The Country of the Blacks"—Nigritia (Negroland), was that made by the great expedition of Richardson, Dr. Barth, and Overweg, in 1850-55. Barth did most of the useful work. Going south from Tripoli to Murzook they then went south-west into the desert, and visited the then unexplored oasis kingdoms of Aïr and Agadès, thence south across the remaining desert into the Súdán. Barth visited the important city of Kano, capital of Háussa, whence he went eastward to Kuta or Kúkuwa, on Lake Tchad (which Richardson never reached, having died near it before Barth's arrival from Kano), and then went south and east, and explored the hitherto unvisited kingdoms of Adamawa and Baghirmi. In Adamawa he came upon and crossed the Tchadda, or Benué ("Mother of Waters"), the great eastern branch of the Niger. Where he crossed it was a majestic river of clear water, 800 yards wide, 11 feet deep, with its immediate banks 20 feet high, and flowing, from east to west, through an open plain country. Its greater inundations last forty days, from August 20 to September 30, and bury its valley under a rise of thirty to fifty feet of water. It was without cataracts, and navigable for steamers, as has since been proved by the voyage of the British steamer *Pleiad*, commanded by Dr. Baikie, which, in 1854-57 ascended the river 400 miles from the forks of the Niger, went beyond Barth's crossing, and found it still half a mile wide and ten feet deep. At their junction the Kworra (Niger) is $\frac{3}{4}$ mile, and the Benué $1\frac{1}{2}$ miles wide, and much the best for navigation.

In 1847-49 Messrs. Krapf and Rebman, German missionaries at Mombas, on the eastern coast, a little north of Zanzibar, made explorations on the great interior highland of Eastern Africa, south-east of Victoria Nyanza. Here they discovered—what had been suspected, but unknown before—an Alpine region in reality. Mont Blanc, the summit of Europe, is 15,750 feet high. But Baron von Decken's triangulations (1860-61) give to Kilima-Njaro a height of 20,065 feet, and Kenia is thought to be higher. Both are tipped with perpetual snow, though

nearly under the Equator. The White Range, to which they belong, has other peaks of similar height.

It was the intelligence which these missionaries (Krapf and Rebman) brought of native reports of great lakes in the interior, which led the British Royal Geographical Society to send the two Indian army captains, Burton and Speke, in 1857-59, on an expedition to discover and explore the "Sea of Ujiji, or Uyanwezi Lake." They made the first march of Europeans from Zanzibar to the great central plateau, and discovered and explored Lake Tanganyika, which Burton thought to be 250 miles long (it is 412 miles long) with no affluents. (It is found to have several important affluents, but they are not yet explored). But they were astonished to learn that the river Rusisi, or Lusize, at the north end of the lake, flows into, not out of, the lake, thus confounding their hope that the lake was the source of the Nile. Dr. Livingstone, with Stanley, had the same surprise and disappointment at the same discovery. The mere levels of the lake and the Nile should have taught them better. Tanganyika Burton found only 2,850 (Cameron 2,710) feet above the sea, which is only 1,170 feet higher than the Nile at Gondokoro, not to speak of the long run needed to get there. A barometer at Ujiji should have told any man who knew the levels of the Upper Nile that the Tanganyika must belong to some other great river system, which *must* go *west*, since every other direction is up hill.

Burton and Speke's successful expedition was followed, in 1861-62, by that of Speke and Grant, which resulted in the discovery of the great Victoria N'yanza, which Speke thought larger than Lake Superior. He found it to be 3,750 feet above the sea, 1,900 feet above Tanganyika, which therefore could have no connection with it, but its altitude pointed to the Nile, which at last he found flowing northwardly out of it in a broad stream which was born full-grown, in a cataract, from the lake. They followed the mighty river downward to Gondokoro, where they met Colonel Baker governing the country as an Egyptian Pacha, and thus another thousand miles were added to the Nile, and another great lake to the map of the world.

To this, however, Baker soon added his discovery of the Luta N'Zigre, which he named Albert N'yanza, three hun-

dred miles long, one of the three or four largest bodies of fresh water on the globe, into and then out of which the Nile flows, at points eighteen miles apart. The lake lies 2,720 feet above the sea, and 1,030 feet below Victoria Lake. It is a vast filter and regulator for the Nile. Its own affluents were not explored. Baker furnishes another illustration of how hard to die are preconceived notions. He thought Lake Tanganyika must be either a prolongation of his Albert Lake, (which Gessi, in 1876, reduced by survey to one fourth of the extent Baker gave it), or else tributary to it. But if it could get the chance his lake would all run down hill into Tanganyika, and take all the Victoria Nile and lake with it. The little pocket thermo-barometer, an old tomato can, and a box of matches are ugly things among geographical fancies.

It was Dr. Livingstone's great work, however, that really opened up Central Africa. His early explorations in South Africa had prepared him for greater things. On May 31, 1854, he astonished the world by arriving at St. Paul de Loanda, having discovered and explored the great Zambesi, and its wonderful Victoria Falls, and crossed the African Continent, the first European to do so. It was a glorious pioneer exploit, prophetic of the conquest of the continent. On his return from England, in March, 1858, with the small steam launch *Ma Robert*, he entered the mouth of the Zambesi, finding its delta reaching 100 miles inland. He discovered and navigated its great northern affluent, the Shirè, and its two great lakes, the Shirwa, 60 miles long by 30 broad, land-locked and salt, and the great Nyassa, 200 miles by 60, larger than Lake Ontario, and with dark blue water, like the sea, indicating great depth.

But all previous African work was eclipsed by the last great seven-years' march of Livingstone. Starting from Zanzibar he sailed down the east coast and landed at Makindany Bay, just north of the mouth of the great Rovuma River, whence his march began on April 7, 1866. He passed up the north bank of the Rovuma, whose lower course is over a mile wide, and, crossing it, struck south-westward to the eastern shore of the great Lake Nyassa, formerly discovered by him. The Arab slavers refused him passage across the lake in their slave dhows, and he was obliged to go around its southern end. Thence he struck north-westwardly along the water-shed between the lake

on the right and the affluents of the Upper Congo, and then of Lake Bangweolo (not then known) on the left. In December, 1866, he crossed the Loangwa, a large tributary of the Zambesi, here 300 feet wide, ferried by canoes, and making great sand-banks like the Zambesi. On January 28, 1867, he crossed the Chambezé, the head stream of the great Congo, flowing to the west, its true channel 40 yards wide, but now at flood, and always needing canoe ferriage. Here he heard that the river flowed into a Lake Bemba, or Bangweolo.

April 1, 1867, he reached Lake Liemba, the southern bay of Tanganyika. After a two-weeks' fever he followed the western shore of the lake northward until May 14, and then struck westward, a long march, until he found Lake Moero, in November, 1867, and on March 17, 1868, saw the great Lualaba River, flowing northward out of the lake, which he thought might flow into Lake Tanganyika, which he had not yet visited, and which, as to levels, was quite possible, as Moero lies 3,000 feet above the sea, and nearly 300 feet above Tanganyika. This also shows that very great cataracts must exist, as yet undiscovered, between Lake Moero and N'yangwé, the lowest point afterward reached by Livingstone on another route. But he thought Tanganyika itself to be an expansion of the Nile, and so all this was Nile. While stopping at Lake Moero Livingstone learned that this was the same river he had crossed as the Chambezé, which flowed into, and then out of, Lake Bemba, or Bangweolo (which they said was very large), and so came down to Moero. He therefore resolved to visit the great lake, and so marched southward up the connecting river Luapula, though to the east of it, and on July 18, 1868, discovered the great Lake Bangweolo, and navigated it, and estimated it 150 miles long by 80 broad, but not of great depth, as the water was green, not deep blue, like Nyassa. He thought Miss Tinné's expedition on the Nile might have gone up to this lake, and then ascended the Chambezé in canoes, if Speke and Grant, in their mistake about Victoria Lake being the Nile source, had not turned her back at Gondokoro!*

On December 11, Livingstone left Moero with an Arab slave caravan, and reached Ujiji, on Tanganyika, on March 14, 1869. On July 13 he was off from Ujiji with another slave-

* *Last Journals*, pp. 228 and 268.

hunting caravan of Arabs across Lake Tanganyika (which he sounded 1,965 feet deep, when his line broke with no bottom), for the Manyema country, on the lower Lualaba, far to the north-west of Ujiji. He was detained by ulcerated feet at Bambarre, made many detours, and arrived at N'yangwé, on the great Lualaba, on March 30, 1871. Here he found a vast river 3,000 yards—more than $1\frac{1}{2}$ miles—wide, always deep, flowing “ever northward” about two miles an hour. On July 20 he started back for Ujiji, where he arrived October 23, to find his stores a second time plundered by the unspeakable Arabs, and horrors staring him in the face, when lo! on October 24, the very next day, Henry M. Stanley, flying the American flag, arrived with the *Herald's* Relief Expedition, and Livingstone was saved and rich in a moment!

November 16 Livingstone and Stanley started in great canoes to explore the northern end of Lake Tanganyika. December 5 they entered the Lusizé River at the end, and found it large, with a delta, and a strong current flowing *into* the lake! There went the Nile again, obstinately flowing *up-stream* (compared with their notions), and they saw that the lake must go westward to the Lualaba,—or nowhere! March 14, 1872, Stanley started on his return trip to Zanzibar, and Livingstone went with him as far as Unyanyembe, where he awaited new men and supplies sent him by Stanley from Zanzibar.

On August 25, 1872, the old hero with his new equipment set out from Unyanyembe on his last and fatal journey. He took the usual caravan route back toward Ujiji until near where it strikes Lake Tanganyika, and there he turned to the left, southward, and followed the eastern bank of the great lake for nearly 200 miles, bending to the west around its southern end, going westward almost to Lake Moero, then turning southward and south-eastward toward Lake Bangweolo, and passing around its eastern end, where he again crossed the marshy and flooded Chambezé. Thence he followed the southern shore of the great lake westward for nearly half its length. The exposures to constant rain and wet, causing fever and dysentery, now broke him up completely, and at last the iron-hearted explorer was found in the morning on his knees by his bedside, dressed, and dead, where he had knelt for his last

prayer before retiring the night before, and never risen again. His faithful Chuma and Susi embalmed his body and bore it to Zanzibar, and to the mighty abbey of Britain's fame, and by their devotion to their dead friend they also embalmed themselves in the heart of the whole civilized world.

Dr. Georg Schweinfurth, Ph.D., of Berlin University, an eminent botanist and naturalist, did a good piece of work in African exploration in 1869-71. With letters from the Egyptian government he went, by way of Suez, the Red Sea, Suakim, Berber, and the Upper Nile, to Khartoum, where his exploring tour began. On January 5, 1869, he left Khartoum, with a wealthy and powerful Coptic Christian ivory-trader named Ghattas, with whom the governor of Khartoum had made a strict contract for his conveyance, provision, and safe conduct, and return, with the right to accompany, with his own servants, every expedition Ghattas should send out, in whatever direction. The expedition went up the White Nile in boats to the "*sudd*" ("sod"), the great ambatch barrier, thence 220 miles up its great western branch, the Bahr-el-Gazal (Gazelle River) to the similar barrier on that river, where they reached the usual landing-place, or "Meshera," on February 24.

From this "head of navigation" they marched, by caravan, two hundred miles southward to the principal *seriba*, or fortified depot village, of Ghattas, which they reached on March 30. This was to the east of the Dyoor, a river 360 miles long, constituting the main southern branch of the Bahr-el-Gazal. The *seriba* was 1,545 feet above the sea, but only 305 feet above the level of Khartoum. Here he spent nearly a year, making many short excursions, and doing much scientific work of many sorts, part of which was the exploration of the Dyoor River and people, the Bongo people, etc. On November 17, 1869, he started with Abou Sammat, a friendly rival merchant of Ghattas, and a very intelligent man, on an expedition much farther southward, to the Monbuttoo kingdom, passing through the country of the splendid but cannibal Niam Niam on the way. He was introduced to Munza, the famous barbarous king of the Monbuttoo, also cannibals, on March 22, 1870, where he spent a month, and, after many detours, arrived back at Ghattas' *seriba* about May 1, and at Khartoum July 21, 1871.

The scientific fruits of Schweinfurth's work were exceed-

ingly rich, and the loss of most of them by the burning of his huts at Ghattas' *seriba* nearly broke his heart. But his most important contributions to geography were the determining of the contour of the great western expanse of the Nile basin. He considers the Bahr-el-Arab, which by native accounts runs many hundred miles from due west before it joins the Bahr-el-Gazal, to be really the main stream, of which the latter, with the Dyoor and its other large branches, is only a branch. The Bahr-el-Arab, he thinks, may be the large river which Barth's expedition heard of as running away to the east, out of the southern part of the Nigritian kingdom of Waday, lying east of Lake Tchad. If so, this Bahr-el-Arab, he thinks, may contest with the Bahr-el-Abiad (White River) the question of the headship of the Nile. But this, of course, is a mistake, as there is no room to gather such a river in that direction. In Monbuttoo he found the "Akka," a nation of pygmies, thus proving another of Herodotus's old stories to have a fact at the bottom of it. Here also he found the great river Keebaly lower down called the Welle, which was more than 1,200 feet wide and 10 to 15 feet deep, passing about 10,000 cubic feet of water per second, and flowing straight west into the great unknown. This was vastly larger than the Bahr-el-Gazal, and so could not go to the Nile. He *had passed the water-shed of the Nile!* The natives all said it kept straight on north-west until so wide that trees could not be seen across it, and that the people there wore long white shirts and knelt down to pray. All of which pointed to the Shari, Lake Tchad, and the Soudanese black Moslems. The levels and volumes also point to the same conclusion. The distance would be about 1,000 miles to the lower Shari, the fall 1,450 feet (showing cataracts on the way), and the volumes 10,000 to 20,000 for the Welle, and 85,000 (Denham) for the lower Shari, after receiving the Serbuwel, the Logon, and other great branches. The Welle might, by volumes and levels, be the Benué, which Barth found at Yola in Adamaué, July 18, 1851, 1,200 feet wide, 11 feet deep, with 50 feet rise. But if the Welle be the Benué, then where is the water-basin to collect the Shari, whose waters are ample enough to keep in existence, on the edge of the desert, a fresh-water lake larger than Belgium, with an area varying with its seasons from 10,000 to 60,000 square miles? But one other element tangles

all these theories. The Welle, according to Schweinfurth, floods in April, but the Shari, 1,000 miles lower, as also the Benué, have their great rise in September.

If, as Schweinfurth surmises, some great southern branch of the Shari floods first, then that river must be large enough to encroach on the basin of the Benué. Stanley* thinks his Aruwimi, a great northern branch of the Congo, is the Welle, and volume and levels coincide for that theory also. As to flood seasons we are not informed. No great river, great enough to be the Welle, reaches the Atlantic coast between the Congo and the Niger. The Ogowé, now partially explored, is far too small in its upper course. But one thing sheds light (and rain, too!) on the whole question. The great south-western monsoon-rains, from the South-Atlantic Ocean, sweep clear to Lake T Chad, and they get there nearly a month before they reach the Nile at Khartoum, in the same latitude. Hence there can be no Alpine tract running east and west across the unexplored region north of the Congo. Schweinfurth also found the chimpanzee plenty in Monbutto, which belongs exclusively to the West African fauna. Hence it is plain that there is—that there must be—here a vast, moderately elevated, abundantly watered, warm, and fertile plateau, with lakes and rivers, perhaps some low mountains, the whole as yet unexplored by any European, and possibly never yet reached by any Arab, either from the Sudán, Egypt, or Zanzibar. The copious rains on this plateau give birth to the northern tributaries of the Congo, the western branches of the Nile, and the whole Shari and Benué systems.

Perhaps the long disappearance of Stanley at this time (April, 1888), and when he is reported to have not yet reached and relieved Emin Bey, is to be accounted for by surmising that he has plunged into this greatest and most valuable yet unexplored realm of Africa, or the world, to trace the water-shed between the Congo, the Benué, the Shari, and the Nile. Certainly the solution and mapping of this vast and valuable region is the finest geographical prize yet remaining on the globe to be won. As Cameron's plucky trip across the continent on the southern plateau traced the water-shed be-

* *Through the Dark Continent*, vol. ii, pp. 275, 276; and *The Congo Free State*, vol. ii, pp. 126-133.

tween the Congo and the Zambesi, so the northern "divide" must now be traced, and probably with far more interesting results as to both geographical features and commercial importance.

Then there will remain another great trip to be made: that which shall go to the south and east of Victoria Lake and trace the rim of the Nile basin in that direction, and the head rivers that feed the vast lake, and the eastern slope of the Nile basin, thence to Abyssinia, exploring the head-waters of the great river Jub, going to the Indian Ocean, and the Sobat, possibly the largest eastern tributary of the Nile. Long Bey ascended this river by steamer 300 miles from the Nile, in 1874.

In this high eastern tract it is more than probable that, in accordance with native reports, a partially salt and desert region will be found under the north-western slope of the great snowy range, which probably cuts off the monsoon from a considerable tract between its crest and the Nile waters. The fierce hostility of these free mountaineer tribes to the Arab slave-hunters has thus far defeated all thorough exploration from the coast, while the want of water, the Arabs say, has kept them from entering from the west. They declare that they know almost nothing about this country. Native reports locate here several lakes, some land-locked and salt, others fresh, and fountains of the Nile and the Jub.

Stanley's great voyage around the Nile lakes and down the Congo—greater in its manhood and nobler in its moral purpose than Alexander's march from the Hellespont to the Hydaspes—and his work of founding a new nation on the vast river, will be treated in another article. Of the sportsmen explorers, the lion-hunters and gorilla discoverers, though some of their contributions to knowledge have not been small, we have no space to write. We have, in this article, been looking over the grand approaches to the final opening up of Africa to the world. Bruce, Burekhardt, Baker and Schweinfurth on the east and the Nile; Park and Lander on the Niger; Denham and Clapperton, and then Barth, Overweg and Richardson on the Shari and Benué and Lake Tchad basin; Burton, Speke, and Grant on the great highland lake region; Livingstone on the Zambesi, the Rovuma, and the Lualaba-Congo; these are the chief names that have pioneered the great work—one of the greatest of all the ages.

GEO. LANSING TAYLOR.

ART. V.—FREEDOM AND LAW.*

It may appear to be ungenerous, in remarking upon this book, to begin with its defects. Professor Drummond so wins his readers by his Christian spirit, as well as by the brilliancy of his style and the originality of his thought, as to make criticism seem ungracious. The faults of the book are in a measure neutralized by its excellences. No lover of truth can fail to find in it healthful incentive to thought and aim. It would be a pleasant task to summarize its rich suggestions and instructions. But of abridgment there is no need. The book is not forbidding in its bulk, and it is sure of readers as it is. But all the more may criticism be a duty.

CURRENT THOUGHT ON THE QUESTION OF FREEDOM.

It is not my purpose to review this book except so far as it touches the question of freedom and necessity. Is man the subject of any law other than natural law? If so, what law? Has he any freedom other than that of the crystal, the fern, and the robin, to obey natural law? If so, what freedom? The two questions are practically one, and there is no other question in either philosophy or theology so weighty in the issues involved. Strangely, too, there is no other question upon which, among Christian teachers, vagueness and agnosticism and indifference, or virtual surrender to an atheistic philosophy, so widely prevail. Necessity lacks not avowed disciples and able defenders; but the cause of freedom, which is nothing less than Christianity on the human side, often goes by default. A distinct avowal of the doctrine of necessity we do not look for to day in a Christian writer. But never more widely than to-day has necessity been the underlying philosophy of current literature, secular and religious. That every man is what hereditary and environmental influences make him is the creed of non-Christian scientists and thinkers of all schools. It is on this ground, too, that liberal Christians, including many connected with Churches known as evangelical as well as Universalists and Unitarians, base their assurance or their hope that, under an administration of omnip-

* Drummond's *Natural Law in the Spiritual World*.

otent wisdom and love, all men will be ultimately, either in this life or in the life to come, transformed into perfected sons of God. Admit the premises, and the conclusion is the only reasonable one. Moreover, among Christian scientists the reign of natural law so nearly monopolizes attention that protest against necessity is generally wanting or uncertain. Agnosticism upon the question has, of course, ground for no conclusion. Indefiniteness as to the freedom of man as a moral agent carries with it logically and inevitably indefiniteness as to his accountability here and hereafter. All evangelical Christians, it is true, affirm, as they understand it, the freedom and accountability of man. But when pressed with objections they are agreed upon no common defense on philosophic grounds. In many cultured minds, even among those of Arminian antecedents, there is a manifest reaction to necessitarian tendencies of thought. How freedom in man to make choice for himself can be reconciled with the reign of natural law is a question upon which the majority are silent, or frankly admit that they see no light. Christian thinkers who have departed widely from the theology of Edwards have not ceased to reiterate, or quietly to assume as axiomatic, his oft-repeated affirmation, in substance that the highest possible or conceivable freedom in man is the power to do (or to will) as he finds himself inclined—to take the choice he did not make. It is confidently affirmed that any more freedom than this is impossible in itself, and that, if it were possible, it would substitute the reign of confusion in the place of law.

It is notable, also, that the more prominent evangelistic leaders of premillennial views seem to ignore any other freedom in man than to act as he is acted upon, and to regard Christianity as a system of spiritual dynamics for the rescue, as by force, of as many souls as possible before the final catastrophe. Evidently it is the old theologies rather than the old philosophy which all the new departures in Christian thought have left behind. But a theology, however perfect, grounded on a necessitarian philosophy, however skillfully disguised, is meaningless. Word for word, idea for idea, thought for thought, the philosophy cancels from the theology every factor which denotes moral government and accountability, and leaves even immortality an almost empty word.

PROFESSOR DRUMMOND'S ATTITUDE ON THE QUESTION.

In the general confusion of thought on the question of freedom it is fair to let every man speak for himself. There has never been a self-consistent Christian necessitarian. But neither are the advocates of freedom always self-consistent. As a Christian disciple could not fail to do, Professor Drummond has said many things which imply freedom. Want of courage to say what he means we may not infer from the fact that a writer sometimes argues a concealed proposition. Doubtless Professor Drummond is as reluctant to admit to himself, without qualification, that man has no higher freedom than to act out the inclination he finds in himself, as he is to say this distinctly to his readers. He is not so confident as to put the square negative that man has no other freedom than to obey natural law. But this seems to be all the freedom he is able to account for.

The author does not claim to have treated his subject exhaustively. To say that completeness in what he has undertaken cannot be claimed for him, is only to say he is not among authors an exception to the universal rule. There is such a thing as keeping too close to one's theme. No subject can be seen to advantage except when viewed in its proper connections. Natural law can be defined only when distinguished from higher law. To claim for it exclusive supremacy is to make the mistake of the viceroy who ignores the king to whom he is subordinate. Moreover, freedom and law are so closely related that neither, when isolated from the other, can be half understood. Freedom and law occupy the same field, and between them there can be, in a well-ordered universe, no real antagonism. Whatever Professor Drummond has justly claimed for law, then, must be in harmony with what another may justly claim for freedom. Law is freedom's opportunity. The more full and correct, therefore, our view of the province of law, the better are we prepared to trace the bounds of freedom. If some inspired teacher could give us a perfect view of law, we should have only to follow the pathway opened by him to learn how much freedom is actual and possible.

The operation of natural law in the spiritual world is the central thought of the book. Let us not be in haste to object

to this thought. Professor Drummond has done something better than clothe an ingenious speculation in an attractive dress. He has formulated a truth not before so clearly brought to view. Whether he has claimed for it too much is a question worth considering.

Natural law, as the author has kept us in mind throughout his book, is solid ground. Welcome all new discoveries of the lines which bound its domain, traceable in whatever world. We assume the existence of natural law in the higher spheres of being when we speak, as we properly do, of the moral nature, the religious nature, and the spiritual nature of man. The man who has put off the animal nature and has put on the angelic has not ceased to be a man—in a higher sense a natural man. But plainly, to stop with natural law—to say there is no other law—is to find freedom in man to make choice for himself nowhere. Natural law always has its own way, and as far as it goes excludes responsible freedom.

Does the author intend to stop with natural law? He anticipates our question: "Are there then no other laws in the spiritual world except those which are projections or extensions of natural laws?"—P. 52. To this question we might reasonably expect a definite "Yes" or "No," or, "I do not know." The author's argument leads to a simple negative. But he hesitates. What he has said in answer to his own question he summarizes in his analysis thus: "The existence of laws in the spiritual world, other than natural laws, (1) improbable, (2) unnecessary, (3) unknown. Qualification."—P. 19. But the "qualification," as we might expect after this cumulative negation, hints at no definite exception. The author does not quite say there are no other laws. On a previous page (37) he had affirmed that the whole spiritual world is not covered by natural law, though what he says in the connection seems to indicate that the uncovered part was, in his view, confined to the region of "mystery," "uncertainty," and "darkness." He proceeds generally on the hypothesis that there are no other than natural laws. He challenges the objector to point out any other laws. "If the objection be pressed that it is contrary to the analogy and unreasonable in itself that there should not be new laws for this higher sphere, the reply is obvious: Let these laws be produced."—P. 52. This conclu-

sion, too, if not necessarily involved in it, well comports with the author's thought as to the order of evolution, that the spiritual is the primitive and real natural world, and all the laws of the lower world are projections downward from the spiritual. "The first in the field was the spiritual world." "The visible universe has been developed from the unseen."—P. 55. "Law in the visible is the invisible in the visible. And to speak of laws as natural is to define them in their application to a part of the universe, the sense part, whereas a wider survey would lead us to regard all laws as essentially spiritual."—P. 56. "The laws of the spiritual world existed first, and it was natural to expect that when the 'intelligence resident in the Unseen' proceeded to frame the material universe, he should go upon the lines already laid down. He would, in short, simply project the higher laws downward, so that the natural would become an incarnation, a visible representation, a working model of the spiritual."—P. 57.

The above quotations are from the "Introduction," the most elaborate and compact portion of the book. In other places the author puts the same doctrine with equal force. Thus in the article on "Environment:" "These two, heredity and environment, are the master influences of the organic world. These two have made all of us what we are."—P. 183. "These two factors are responsible for making all living organisms what they are. . . . Biography is really a branch of natural history."—P. 183. Thus in the article on "Conformity to Type:" "In point of fact, is he [man] not after all the veriest automaton—every organ of his body given him, every function arranged for him, brain and nerve, thought and sensation, will and conscience, all provided for him ready made? And yet he turns upon his soul and wishes to organize that himself. O preposterous and vain man! thou who couldest not make a finger-nail of thy body, thinkest thou to fashion this wonderful, mysterious, subtle soul of thine after the ineffable image? Wilt thou ever permit thyself to be conformed to the image of the Son?"—P. 217. The rhetoric of this passage is better than its logic. Power to organize himself, body or soul, in the smallest part, has never been claimed for man. What is claimed by those who regard man as something more than an automaton is that he can use even his finger-nail so as to serve or wrong his

soul, ennoble or pollute it. If man is but "the veriest automaton," it is not fair to taunt him nor reasonable to exhort him.

Does the author mean that the human automaton he has described man to be—"brain and nerve, thought and sensation, *will and conscience, all provided for him ready made*"—really holds in his own power the question to what type of character he is to be conformed? If that were his meaning, there were no question between us. But, according to the drift of his argument, the initiative election in the plan of salvation is with the perfect type, not with the creature subject, and the "permit" of the subject is secured by the influence of the type. Quite true, as the author teaches, without the vitalizing type the subject is helpless. The protoplasm cannot wake itself to consciousness and become the artist in its own transformation. But is the subject unconditionally predestinated to be conformed to the type, or does the quickening Spirit first enable the intelligent subject in perfect freedom to choose the type?

Let our author ask again: "Is man, then, out of the arena altogether? Is he mere clay in the hands of the potter—a machine, a tool, an automaton? Yes and no." But obviously the "no" is not to be taken as an essential modification of the "yes," which fairly sums up the doctrine of the article. True, the author seems to qualify when he says, "A new element here comes in, which compels us, for a moment, to part company with zoology. That element is the conscious power of choice." Yes, with zoology the author is ready to part company for a moment. Coming to the higher life, he has, in this connection, no further occasion for the animal. But not for a moment does he part company with biology, and not therefore with the reign of natural law. Evolution, in carrying man forward into the spiritual world, of course leaves zoology behind. But the same natural law of life—so our author reasons—holds in the spiritual as in the natural world.* A spiritual type

* This is the fundamental fallacy of Dr. Drummond's book, which is built on the theory of the identity of the laws of the natural and spiritual worlds. That there is an analogy or similarity of administrative rule in those laws is obvious. Christ recognized it in his teaching. But *analogy* is not *identity*, as Dr. Drummond assumes. Even natural laws are not identical, for "science teaches that no one law pertaining to any one department of the natural can be introduced into any other;" much less can natural law be introduced into the spiritual, inasmuch as

comes in Christ. But who determines the question of conformity—the type or the subject of the type? The author's answer is direct: "Conformity to the type is secured by the type. Christ makes the Christian."—P. 217. "The conscious power of choice," then, according to the author, must be the conscious power of man to take the choice made for him by the type, not conscious power to make choice for himself between opposing types.

Thus has our author answered his own question, not as directly as the right of truth demands, but as plainly as the self-contradictory philosophy of moral government under necessity admits. While he is not ready to affirm the negative, that there are no other than natural laws, evidently he does not distinctly recognize man as the subject of any other laws, and his logic leaves room for no other freedom in man than to obey natural law with the same unvarying regularity and necessity with which apples, shaken from a tree, obey the law of gravitation.

NATURAL LAW IN THE NEW BIRTH.

Our author finds his chief illustration of natural law in the spiritual world in the law of spiritual biogenesis which threads the phrasology of the New Testament, and is so exactly formulated in the words of Christ to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Let us thoughtfully enter the field here opened to us, and take time for careful survey. Professor Drummond's readers will agree that his treatment of this branch of his subject, if not satisfactory, is highly suggestive and helpful. In opening this field to our view in the light of science he has done the Christian world his best service as a teacher—much better service than to have convinced us (which he was not quite sure of himself) that there are "no other laws in the spiritual world except those which are projections or extensions of natural laws."

"identity of law implies identity of substance." The reader may find these points admirably worked out in Dr. Robert Watts's *Reign of Causality*, chap. x. Mr. White, in a subsequent page, recognizes this distinction.—EDITOR.

He has come so near showing us how it is that man comes under a higher than natural law, as to suggest the answer to his own challenge: "Let these laws be produced." Professor Drummond reads the words of the Master, not as a highly figurative representation of a great wonder in the economy of grace, but as a direct statement, having the simplicity of science, of a divine law in the evolution of sons of God from the seed of Adam—a law which commends itself as reasonable in the light of obvious analogy.

In this natural reading of the words of the great Teacher, Professor Drummond is not quite alone, though he may be the first to gain for it wide attention, and it is doubtless as a disciple of the Master that he has learned thus to read. Where else in the wide range of theological literature could he have found so clear and direct a statement of the Master's great thought? Strange that the Christian world, with his words all in memory, should be so slow to understand him! Does he not tell us, in the simplest possible language, that the necessity of the spiritual birth in order to spiritual life is no more an occasion for wonder than is the necessity of the natural birth in order to natural life? Yet how many persist in regarding the new birth as a great mystery! Have we quite overlooked the Master's emphatic "Marvel not?"

In pointing out the analogies of the new birth and the new life opened to us in the science of biology, or, as Professor Drummond would have us say, the continuity of biological law in both spheres, he is doubtless the pioneer. He discovers in the necessity of the new birth a companion phenomenon to the law of biogenesis which science has proved holds supremacy in the natural world—that with unvarying uniformity life springs always from life. If he had traced the analogy of this law in the work of the Spirit in man antecedent to his birth into the new life, he might have seen how the Spirit first unconditionally lifts man up to the freedom of probation, where he can begin to act for himself, and in obedience to a higher law, to resist the law of natural inclination and comply with the conditions of the new birth.

Practically the New Testament doctrine of *spiritual death, the new birth, the old man, the new man, the natural man, the spiritual man, eternal life*, has not been obscure. Those who

have tried the Christian doctrine have experimental assurance that it is of God. But the philosophy of the new life has been to us somewhat as though hidden in cipher, till at length science has given us the key. We may see how natural it was that the Master should speak in this language, and that the disciples, inspired by him, should do the same. Experience of the new life and the inspiration of their Master did not unroll for the elect disciples the scroll of natural history, but it gave them the clear insight of genius into the practical working of the saving plan. But the great Revealer was truth itself. Whether under his human limitations all the fields of knowledge were open to his vision let us not ask. But beyond a doubt he grasped in its full breadth every truth proclaimed by him. We may reasonably expect that with new unfoldings of science his word will open to us in some aspects as a new revelation. While the words *biology* and *biogenesis* were yet unknown in the schools of earth, to this great Teacher come from God the whole science of life was in command. In using the language of this science he chose the only fit medium to convey his thought. The necessity and reasonableness of the new birth, in the transformation of the natural man to the likeness of the Son of God, rest with scientific assurance on the solid basis of natural law. As there is no passing from the inorganic to the organic sphere—from the kingdom of death to the kingdom of natural life—but by birth into life through the agency of life, so there is no passing from the inferior life inherited by the birth of the flesh upward into a spiritual life but by a new birth from above.

By the natural birth man comes only under natural law, the same law as the worm, the insect, the bird, the lion are under, and by this birth, too, he comes into possession, only in larger measure, of the same kind of freedom—freedom to do as by natural law he is inclined to do. The natural man cannot, of himself, unaided rise to the higher life of God's kingdom, but the kingdom of God must first come down to him and spiritually vitalize him. Till thus vitalized by the Spirit, how much soever you train and culture him he is as dead to spiritual life as a marble statue is to natural life.

So far the operation of natural law in the advancement of man into the new life, as pointed out by the author, commends

itself as reasonable * and in accord with experience, and finds its best statement in the words of the Master, as given in John's gospel.

Here two questions arise : Where does this work of spiritual vitalization begin? and, What does it first do for a man? According to Professor Drummond this work begins at the instant of the new birth, and its first work is to make the child of the flesh a child of God. If there is a state which can be called spiritual embryo, it is not antecedent to the new birth, but subsequent. At one instant the man, however highly developed and noble in moral character, is purely a natural man. At the next instant he has entered into the kingdom of God; he has been born of the Spirit into the atmosphere of the new life; he has come into vital connection with the Son of God as his type of character, and his transformation to the likeness of the Son is in process.

According to this, the man himself has nothing to do in connection with his new birth except as his will is brought into conformity by the sovereign agency of the Christ type. Till he finds himself a new-born child of God he has only the freedom of an intelligent animal. As we might expect of a mind so clear and so honest, Professor Drummond accepts the conclusion his reasoning involves. With him, up to the instant of the new birth the highest possible moral character is but an outgrowth of the natural man under culture, and has no substantial value.

* True, so far as the conformity of the doctrine of regeneration to the law of biogenesis which teaches that "life springs from antecedent life." But when Dr. Drummond affirms that "*the touch of life*" is the producing cause of both spiritual and natural life he is not, as Dr. Watts shows, "scientifically correct." He pushes the analogy too far. In nature, life proceeds from a living germ or life-cell, from which the future organism is developed and sustained by a process in which similar germs or life-cells are produced. In regeneration the Holy Spirit conveys no such "life-cell" into the human soul. But by a mysterious process he gives a quickening power to truth, whereby it becomes clear to the intellect, potential in the conscience, and persuasive to the will. Hence, except in its conformity to the law which requires that life shall spring from antecedent life, there is no such analogy as Dr. Drummond claims. Mr. White, further on in this article, gives a far more scriptural account of the Spirit's part in regeneration than is implied in Dr. Drummond's exaggerated application to it of the law of biogenesis.

—EDITOR.

HOW MAN IS MADE THE SUBJECT OF A HIGHER THAN NATURAL LAW.

There must be a flaw in this logic somewhere. Doubtless there are in human beings, as part of the outfit of probation, certain amiable qualities which come by natural-birth inheritance, and these are capable of cultivation as products of the earth. The morality which consists alone in natural goodness, like every thing else which is beautiful in nature, will prove but transient. But the heavenly Teacher recognized a morality in those who seem not to have been conscious of serving him, or even of having known him, having in it the essential of religion itself, as witness his memorable words: "Inasmuch as ye have done it [visited the sick and the imprisoned, clothed the naked, fed the hungry, given drink to the thirsty] unto one of the least of these my brethren, ye have done it unto me." Is it not, indeed, the moral quality in religion itself which gives it its chief value? The ecstasy of religious experience must not be mistaken for religion itself. Is it not rather the witnessing love that the heavenly Father is well pleased with a soul which has come into the right moral attitude toward him?

Shall we conclude that following the lead of the law of natural life in the spiritual world has misled the author? No, it is the gifted author rather who has missed the lead of law. In tracing the law of biogenesis in the spiritual world Professor Drummond has left out of the account an essential fact; namely, that the beginning of the work of the Spirit in man—the begetting in him of the spiritual-life principle—is not at the instant of the new birth, but is probably always antecedent to actual entrance into the conscious life of God's kingdom.

Proceeding on the hypothesis that the new birth is the very starting-point of a higher than animal life in man, the author is thus consistent with himself in his low estimate of possible character under any conditions antecedent to regeneration proper. We do not need to be told that this leaves no room, prior to the new birth, for the freedom of moral agency. It is impossible to see when or how, in consistency with this hypothesis, any real freedom in man to choose for himself can come into exercise at all. Up to the time of the new birth man is what his antecedents and environments make him. By

the new birth he is made a child of God. His own agency has nothing to do in the case except as that agency is drafted in by sovereign grace.

But is not the basic assumption on which all this thinking rests out of harmony with what we know of the operation of this great law of life in both the natural and the spiritual world? In the animal kingdom birth is never the very beginning of life. Germ and germination, and, with certain completeness, organic development and growth, are all antecedent to the natural birth. If we may look for the continuity of this natural law in the spiritual world, shall we not reasonably expect to find that the beginning of spiritual life is also antecedent to actual birth into child-relationship to God?

Surely this expectation has the sanction of the inspired word, and accords with the common faith and experience of Christians. The Lord came to Abraham, and other Old Testament worthies, and talked with them, and planted in them the germ of spiritual life, apparently long before he brought them to the clear consciousness of sons of God. He came to the upright, truth-loving Roman centurion and to the praying, alms-giving Cornelius, doubtless before they had heard his name, and helped them to be good men, cherishing "the spirit of faith and the purpose of righteousness." He comes, we are assured, wherever he finds faithful parental nurture, into the hearts of our little ones, begetting in them an embryo spiritual life years before they attain to the capacity for Christian self-consciousness. He comes to every man whom he holds accountable in the conscience, calling him to duty and to the self-denial which it involves. He comes with needed help wherever he beholds sincere endeavor to resist the temptations and bear the burdens and keep the trusts of life. In due time, the best time, he comes to every man to awaken him to a consciousness of his deeper spiritual needs—his need to be born from above into the new life of a child of God.

Thus, following the analogy of law where the author overlooked its lead, we find in these antecedents to the new-birth agencies of the Spirit where and how the freedom of moral agency begins. It comes not by natural development, but by spiritual endowment. So far all men are saved unconditionally. They are saved to the freedom of a fair probation.

THE CHIEF FAULTS OF THE BOOK.

One of the excellent things in Professor Drummond's book, worthy to be emphasized, is its masterly exposition and illustration of God's part in the work of man's salvation. A marked defect of the book is, that it comes little short of ignoring man's part, altogether; that, logically, it quite excludes man as a free agent from any part. The author seems to have read all the appeals of the inspired word to men, not as addressed to free moral agents, but rather as dynamic appliances by which God works upon men, and therefore as subsidiary to the type of character for every man predetermined. He refers to the command, "Work out your own salvation with fear and trembling," as the "one outstanding verse which seems at first sight on the other side."—P. 218. Why speak of this passage as though exceptional in its voice—"one outstanding verse?" This is but a specimen passage of hundreds which with equal clearness and force condition the salvation of man upon his own endeavor. And the command is emphasized, not nullified, by the statement which follows: "for it is God which worketh in you both to will and to do." By the work of God in us comes the accountable freedom or power by which we begin our work, and the whole system of agencies by which he carries forward his work in us is to this end—the upholding and enlargement of our freedom. The argument of the passage is, Work for your life, for God is helping you to work—giving you opportunity. First of all he works in us by setting the will free from bondage to natural inclination, making it possible for us to say "No" to the carnal man and to take hold of the morally good. Then he works in us by addressing our intelligence; unfolding to us truth, and appealing to us with motive, commands, prohibitions, promises, warnings, threatenings. And this is seconded by an all-embracing system of providential helps opening to us fields of activity suited to our needs and adaptations, and leading us in our endeavors. True, Christian character matures by growth, but only as we obey the command, "Grow in grace." True, Christian completeness comes by a transformation; but the great change follows our loyal response to the call of duty, "Be not conformed to this world; but be ye transformed by the renewing of your mind."

True, religion is a treasure given ; but it comes to us, not in ear-loads independently of our agency, but as goodly pearls, one by one, the rewards of diligent seeking.

But the great fault of the book is the unworthy conception of God involved in its theory. From this the fascinating qualities of the book largely divert for the time the reader's attention ; but the unhappy effect, especially upon thoughtful minds, is sure in some degree to follow. To take from man freedom to choose the type of character to which he will be conformed, in effect reduces God's part in man's career and destiny to that of an infinite artist shaping plastic substance to the pattern of all types of character, good and bad, at his will. The notion of a God who can require of a subject that which he has not given him power to do is credible to neither the intelligence nor the heart of man. To the absurdity of moral government on the basis of necessity, immortality for the elect only offers some relief, but no defense. Of such seed-sowing, not prevented by counter-agencies, truth requires us to say, a harvest of skepticism is the legitimate product. It is just to add that, against this result, the spirit of the book—its reverence, its candor, its fearlessness, and the very audacity of its self-contradictions—is a not ineffective protest. But there remains occasion in the reading of the book to elect with care between its gems of truth and its subtle errors. With the unfaith in regard to both God and man which it theoretically involves, how grandly contrasts the Christian conception of a heavenly Father who has in every soul of man the ideal of a perfected, crowned son of God, and who, for the attainment of this noble character and destiny, gives to all equal and perfect opportunity !

SUMMARY STATEMENT.

Thus far we have looked out upon our field of inquiry from another's stand-point. A summing up of conclusions reached, and something more—a summary statement of the relations of freedom and law as seen from our point of view—may with advantage supplement our imperfect review.

The distinction of moral law from natural law is as fundamental as the distinction of organic from inorganic nature, and of spiritual life from natural life. "It is quite true," says

Professor Drummond in his Introduction, "that when we pass from the inorganic to the organic we come upon a new set of laws." If analogy may be accepted as authority, with greater reason may we expect in crossing the wider gulf from animal life to moral accountability to come upon other new laws—laws sharply distinguished as moral. It is by a law of laws that we look for new laws as we ascend to higher realms of being.

It is, let it be here observed, with moral law as distinguished from natural law, rather than with the spiritual world as distinguished from the material, that our question is directly concerned. We have no occasion to object to the thought that the spiritual world may be regarded as a higher natural world. The children of God are born into spiritual life out of the lower world of nature, and they carry into it all the essentials of their being. What they leave behind when translated is but the garment of flesh, thrown by because they have no further use for it. With the spiritual world experience has not yet made us sufficiently acquainted to justify us in much philosophizing. Soul life, distinct on the one side from animal life and on the other side from spiritual life, Christians generally accept as a *fact*, but who is able to give it clear definition? But we know perfectly what moral law is, and we know that we are subjects of moral law. Moral law, surely, cannot be classed with natural law, nor can it in any proper sense be called natural. Natural laws are the rules by which God works for man. Moral laws, on the contrary, are the rules by which he requires man to work with him, and by which he leads man, if he will be led, upward into the higher spiritual life.

Of course it is in a figure that we speak of law as an agent or power. Law is a power only as it is the will of the Law-giver. There is no causality in law, which is simply the order of nature throughout the empire of God. As far as nature goes unaided by a power above nature, natural law represents a force which is irresistible, and so throughout its wide domain it excludes accountability. Whatever, therefore, is of nature only is under the absolute dominion of the laws of nature. Such is the case with all mere animals. Such would be the case with a man, however complete in physical structure and intellectual capacity, if he were but an animal. All which is only saying, nature cannot annul or overcome nature. Nature

in all its departments is but a thing or system of things purely instrumental in its purpose. Its value is its usefulness as a means. In this world, and doubtless in the world above us, it is intended to be the soul's servant, not its master. Natural law carries forward the man born of the flesh in growth and development till he attains capacity for the moral and the spiritual, and, for aught we know, may forever attend him with its friendly aid.

No one imagines that each distinct world has a set of laws exclusively its own and no other. We are subjects, in the present world, of both natural and moral law; a fact vitally related to the question of freedom both as to its nature and its bounds. With the beginning of spiritual life we become also subjects of spiritual laws.

To the extent that we are able clearly to trace natural law, it is every-where firm standing-ground. Our scientists are right in asserting that whatever natural law unmistakably teaches is true. But science, to be true to herself, must recognize as equally sure ground the higher law of moral obligation. Every clear wording forth of the will of God—in nature, in the human consciousness, and in the inspired word—is sure. If comparison were admissible, certainly it must be of moral law that we should say what Professor Drummond affirms of natural law: "There is about it a sense of solidity which belongs to nothing else in the world."—P. 17.

Plainly, not every law is operative in all realms. The laws of life find no field for their operation till we rise above the inorganic to the organic world. So, too, moral and spiritual laws have no field for their operation till we come to the spheres of moral agency and spiritual life. The law of gravitation reigns wherever there is matter, the law of growth wherever there is life. Natural inclination is unchallenged law wherever there is animal life with power of voluntary action not under moral law. The law of moral obligation reigns wherever there is the freedom of moral agency, either in the willing obedience of its subjects or in their condemnation and overthrow.

Parallel to these laws, and in harmony with them, is the law of freedom from its lowest to its highest form. Freedom is the one law which, as far as our vision reaches, we are able to trace in ever-widening empire through all realms. All other

laws open the way to freedom, and it operates in obedience to them and under the limitations which they fix. In obedience to the law of gravitation, the apple loosed from the tree is free to descend till it meets the ground in a straight line toward the earth's center; but it is not free to deviate from this line by a hair's breadth. In obedience to the laws of life and growth the acorn is free to rise, an infant oak, into the sunlight, to throw downward its sturdy roots and upward its strong, thrifty branches, and under favoring conditions to reproduce its kind. But it is not free to grow into any thing else than an oak, and just the particular oak which it becomes. In obedience to inclination the insect, the bird, and, in the absence of a moral incentive, the man, is free to do the one thing he finds to be his pleasure. In obedience to the law of moral right, enforced by the voice of God in his conscience, the moral agent is free, absolutely and equally free—not, as some teach, to an indefinite number of alternatives—but to obey or resist the predominant natural inclination which seeks indulgence, and to rise, if he will, to the higher freedom of conscious moral integrity by doing the one thing he feels it his duty to do.

Nothing that lives under the exclusive reign of natural law can have any thing to do in determining the type to which he is to be conformed. Under moral law the subject man *must* elect for himself, in perfect freedom, between the two opposing types, to which he will be conformed—the Christ type or the sense-world.

For this noble freedom, as God gives it to us, we must claim more than even libertarian writers have been wont to affirm—an absolute freedom, the decision of which cannot from any influence in earth or heaven be concluded upon with the slightest probability. It is but an apparent qualification of this statement that the moral agent, by the law of habit in every exercise of his freedom, himself creates a probability as to its future exercise. He may thus impair and destroy this high trust, or, by fidelity to it, he may make the law of habit his servant and friend in helping him to keep it unimpaired to the end.

Freedom, we perceive, is not a lawless law. The will is not, as some would make it, a demigod in the human breast to set up man as an independent actor. The moral agent chooses

only between masters—natural inclination and conviction of duty; always some particular duty. He elects between two ways, neither of which is of his own making. He never makes law, but in every act he obeys law; either the higher law of God, which calls him upward, or the lower law of natural appetite or desire, which governs the natural man.

Not only is the absolute freedom of moral agency consistent with law; it is the clearest demand of law. Without such freedom the moral world were every-where out of joint with itself. Moral law, with its array of statutes and penalties, were itself the height of inconsistency, the perfection of absurdity, infinite injustice, a monstrosity in the constitution of the universe!

Shall we appeal to our Bible? The absolute freedom of man as an accountable being, and the dependence of his character and destiny upon the use he makes of this freedom, is the great doctrine of the book with regard to man. Moreover, the testimony of the word in this particular is corroborated by what every man knows of himself, and is confident must be true of every other man. To be conscious of moral obligation is to be conscious of freedom to meet such obligation, according to the axiom, "The whole includes the part." If the competency of the witness as to freedom be challenged, so must it be as to moral obligation. Accountability and freedom are inseparable, and must stand or fall together. Doubtless we often wrongly estimate the measure of our responsibility as well as that of our fellow-men, but the fact of such responsibility does not admit question. There is nothing else a moral being knows better than that he owes allegiance to a power above him.

Surely the higher law and the higher freedom we have been considering spring not out from nature either as projections upward or downward. They come down from God, and they come together. Into the consciousness of this higher law and higher freedom every man comes by an inspiration from above. The beginning of his moral personality might be called a new birth, in distinction from his natural birth. It is *a* new birth, but not *the* new birth. It is antecedent and preparatory to the new birth proper. The Spirit has begun its work in him. An omnipotent Presence has lifted him up to the perfect freedom

of a moral agent. May we not say that in the Spirit the real Christ has already come to him, to be, if he will have him, his type of character?

Where shall such a man be classed? There are two widely distinguished cases. The man who has met the helping Spirit only with resistance, and has chosen instead of the heavenly an earthly type of character, is a natural man, dead to spiritual life, and dead also in sin, and the work of his moral bankruptcy and ruin has begun. But the man who, though not yet called by the Spirit in connection with Christianizing agencies to the higher life of a child of God, yet is earnestly seeking to obey the law of God written in his heart, is doing that which is acceptable to God. And by "patient continuance in well-doing," according to his light, to the end, he may doubtless successfully accomplish the work of his probation. Meantime he is cultivating and treasuring up love for the morally good, and his transformation to the likeness of Christ goes forward. Surely such a man is already something more than a natural man. He is in essentials of character a child of God, and such he is sure to become if he keep faithfully the trust given him. God knows him as a child, though he may not know God as his Father. Does he need to be born of the Spirit? Yes, just as a plant sprung from a seed buried deep in the earth, which has so far struggled upward in an underground life, has need to be born into the sunlight and free air. By every act of his faithful life he has been reaching upward and Godward, and the divine Father has been drawing him, though unconsciously to himself, nearer and nearer to him. It would not be probation in death, nor beyond death, if his exit from earth should prove to be the point of his birth into the full consciousness of the new life.

This is not altogether a fancied case. Perhaps the majority of good men and women in this world have not yet come into a clear Christian consciousness. How frequent cases of successful probation may be in absolute heathendom no man may answer. Of course the measure of requirement of our unenlightened brethren is equitably adjusted to their ability. The ways of God are equal. But in the dim light of a perverted or a beclouded Christianity, among those who try honestly, and by the grace given them in a good degree successfully, to conform

their lives to the ethics of the Sermon on the mount, the clear experience which comes by birth into child-relationship to God is doubtless the exceptional case.

Before regeneration proper a man may come near the kingdom of God. He may be of the kingdom in spirit and aim. The little children who came to Christ, as are other little ones, were of the kingdom. They were in spiritual embryo, not by the birth of the flesh, but by the inbreathing of the Spirit of soul-life. But proximity to the kingdom of God is not sufficient. Each man for himself must enter into the kingdom of God by a spiritual birth. "Except a man be born from above, he cannot see the kingdom of God"—come into the consciousness of a child of God—any more than a man born blind can come into the kingdom of light except he be born into it by the gift of sight. It is in the heaven-born freedom of moral agency that we seek the kingdom of God, come near to it, comply with the conditions of admittance to it, come into it, welcome it to the heart.

When a man is thus born into the consciousness of God he comes under the discipline of love and into the freedom of love. Is this a new law and a new freedom? It is new, as the old man by a new birth becomes a new man. He is the same man now entered upon a higher life. So the law of love is the same moral law now enthroned in a heart in love with the law and the Lawgiver; and the same freedom of moral agency in the exercise of which the way of life was chosen has now become the freedom of a child of God.

As the work of his spiritual transformation progresses the freedom of the child of God steadily enlarges. From the first freedom retains certain essential characteristics. It is perfect in its kind, and it follows the lines of law. But between freedom at its nether and its upper poles how immeasurable the contrast! The abused freedom of the natural man is self-ward, earthward, deathward. The freedom of the perfected spiritual man is upward, Godward, the freedom of life eternal.

L. WHITE.

ART. VI.—NATHANIEL HAWTHORNE.

IF it is true, as London critics have told us, that America stands at the head of the art of story-telling, it must be conceded that the genius of Hawthorne, perhaps more than of any other, has won for our country that distinction; and therefore all that can be learned of his life, character, and works must possess a lively interest for all Americans.

Hawthorne has a double hold upon us, for while, with Emerson and Carlyle, he compels our intellectual homage, with Longfellow and Charles Lamb he wins our hearts. Hawthorne shrank from the publicity which biography gives to private life; he therefore frequently and earnestly requested that no biography should ever be written of him. But that was impossible. The world will not concede to such men as the authors of *The Scarlet Letter*, of the *Pickwick Papers*, and of *Sartor Resartus* the luxury of personal reserve. In an important sense such men cannot have a private life. They must relinquish this precious possession as part of the price of fame, and of the luxury of enriching the race. Sometimes the world is the loser through its persistent curiosity, though that curiosity be inspired by a genuine love, and the hero becomes as unheroic to all the world as he had before been to his valet. But even in this case the world is most certainly the gainer, and that, too, in a large and increasing measure; for, back of the brilliant genius which has charmed us, there stands revealed a thoroughly human character, which will be loved notwithstanding its confessed imperfections.

It has been said that the world has a right to only such portions of an author's inner life and character as are necessarily revealed in his published writings; but even that proposition must not be applied in all cases. A man whose life-work has been of great service to the nation or the world, and who, therefore, in the best sense has come to be a man of note, cannot justly demand that the record of his every-day life (which is really the foundation of his greatness) or his rich reminiscences of the notable men and events of his times be buried with him.

More than twenty years have now elapsed since Hawthorne's
26—FIFTH SERIES, VOL. IV.

death; men have reached a settled estimate of his genius; his personality is far enough removed to allow a proper perspective; and it seems clear that no further restrictions ought to be imposed upon the just desires of students and lovers of his works to know more of the man than his imaginative writings can show us. We therefore are neither surprised nor grieved that Lathrop and James, in their brief but admirably discriminating and appreciative sketches, have approximated the verge of respectful deference to the wishes of their friend; and that, at last, his son, Julian Hawthorne (who certainly had the best right to set aside his father's wish, and who alone possessed the requisite materials for a complete biography), has given to us, in *Nathaniel Hawthorne and His Wife*, a book in which the real Hawthorne stands revealed.

Hawthorne was in some respects a much-misunderstood man, and in these volumes his son has, with a bold and authoritative hand, removed from our sight the mystical, weird, and mythical romancer of the critics—the man of morbid mind and fantastic imagination—and with praiseworthy gravity and modesty, and for the most part with much delicacy of taste, has set forth instead, in his public manifestations of character and intellect and in the faithful details of his private life as well, Hawthorne as he really was—a man of thoroughly sane mental habits, of healthy sensibilities and warm sympathies, of great dignity and grace of character, tenderly unselfish in his home life, a man of the world in the best sense, a pure-minded and honest gentleman, in every way worthy the high place to which the good sense and the sincere love of his more discerning countrymen have exalted him.

Just how far a biographer should give the details of the private life and associations of his subject is a question fairly open to discussion; and many will decide that just here Julian Hawthorne has gone considerably beyond the limits prescribed by good judgment as well as good taste. When a man has passed from human sight it is justly permitted us to speak more freely of him than when he was among us. Publicity may also be more freely given to his recorded opinions respecting things and events, and even of persons, provided his prejudices and piques are not paraded. So long as the privacy which pertains to a man's intercourse, with his family and

intimate friends, and which always leads him to the expression of opinions and sentiments which no one else has the right to hear, is not violated, it is proper, through his unpublished writings, to let him speak to the world with a freedom that he could not have ventured upon when living. Still, a man's dying does not destroy his claim to confidence and the privacy of his opinions; and neither editor nor reader has the right to deliberately invade that privacy simply to gratify a morbid curiosity.

We are told that Carlyle insisted on having at least some of his ungenerous and ungracious grumblings about men and women given to the public after his death, and in that he certainly sinned against public morals, and so became guilty of what has aptly been termed "post-mortem suicide." But Hawthorne shrank from unnecessary notoriety, and deprecated the spirit which insisted, at the last, upon giving to the world his words uttered to friends or written in his journals in the exercise of a private judgment which ought forever to have been held sacred. Whatever may be said of the father's unkindness, or even untruthfulness, in recording such sharp and ungracious estimates as are now made public, surely nothing can justify the son in publishing the unjust words about Margaret Fuller and her husband, or the contemptuous opinion of Tupper, who is still living, and whose generous hospitality Hawthorne accepted and enjoyed. There are many indications of moral littleness (not to say meanness) in this part of Julian Hawthorne's performance. He certainly must have permitted a personal pique to influence him or he could not have ignored so completely, in his sketch of the family, his own sister and her well-known husband. The bad taste of this omission is the more apparent when contrasted with the over-liberal share of his own autobiography with which the writer often loads the pages, describing the feats of the "little Julian and the big Julian," with a minuteness and persistency which disregard the reader's weariness.

All the world knows that, at least in the outset of his career, Hawthorne was greatly indebted to the warm friendship, enthusiastic appreciation, and business enterprise of his publisher, Mr. James T. Fields; and there is not a more graceful production of the kind in our literature than his loving reminiscences

of the great romancer published in "Our Whispering Gallery," in the twenty-seventh volume of the *Atlantic Monthly*. Of all great authors Hawthorne most needed such assistance as Fields gave him. It is doubtful if he ever could have gained his great popularity without the aid of such a friend; at least his success must have been much longer deferred. Hawthorne and his wife seemed to fully appreciate that fact, and they invariably, through life, expressed unbounded gratitude, and counted Fields as a brother beloved. It is therefore the more inexcusable in their son to parade his personal dislike of Mr. Fields by an omission so conspicuous as to seriously mar the symmetry of his work.

Notwithstanding these defects, which in all candor we are bound to notice, Julian Hawthorne has given us a most interesting and valuable book. I concede great difficulty in writing the biography of a true man so as to make it of real and permanent value. Such a man has found life a battle; his vehemence, his resentment, and all the passionate opposition of his nature to the sins and meannesses of mankind have been often aroused. Personal or social wrongs have had to be righted or chafed under; and to say that he was not always right in his estimates, in his purposes, in his methods, or even in his tempers, is simply to say he was a man. And if such things are withheld from those who would know his life, the record is, of course, valueless. Hence, with the before-mentioned exceptions, we admire the prevailing frankness of this book; a frankness tempered, to be sure, with a most unbounded, but still praiseworthy, filial love, and yet which leaves little to be desired, and makes us know Hawthorne as few indeed knew him in life.

Nathaniel Hawthorne was born July 4, 1804, in the town of Salem, Mass. He came of good old Puritan stock (the original Hawthorne landed in Massachusetts in 1630), showing many honored names in the early history of the colony, among which were two or three well known in public life; notably one who in his capacity of judge not only dealt out Puritan justice to pestiferous Quakers, but examined and condemned to death certain persons accused of witchcraft, one of whom, according to tradition, invoked a curse upon him and upon his children's children.

Nathaniel's manner of life as a child, and even as a young man, was by no means favorable to a healthful mental development. His social surroundings were also, to quite an extent, a hinderance to him. Puritanism, extreme Calvinism, the narrow prejudices of social and even religious life, the tyranny of custom and the authority of tradition, all left an impress upon his mind and character which, to say the least, was a life-long inconvenience to him, and helps to account for some of his most marked, but least attractive, peculiarities. His mother was a woman of more than average intellectual endowments. Her husband, who was a sea-captain, died when she was in her twenty-eighth year, and "from an exaggerated, almost Hindoo-like construction of the law of seclusion which the public taste of that day imposed upon widows she withdrew entirely from society, and actually remained a strict hermit to the end of her long life." This state of affairs could not fail to have a harmful effect upon the three children, Elizabeth, Nathaniel, and Louisa. They practically shared her seclusion. Excepting Nathaniel's street associations with boys of his own age, among whom he was an acknowledged leader, they knew nothing of social intercourse. As they grew up they exhibited striking eccentricities of character, and a morbid aversion for society, which in the case of the two sisters led them to become, even in mature life, almost as complete recluses as their mother. The whole family came to regard themselves as having but little in common with the rest of the world. The sisters were both women of marked mental ability, and accomplished some respectable literary work in their day. The mother and children seem to have been strongly attached to each other, and to have led a very pleasant home life.

We have few details of Hawthorne's early boyhood. He is said to have been a remarkably handsome and pleasant child, with beautiful eyes and golden curls. When a very little child he displayed a passionate fondness for books. At six years of age, probably for lack of more juvenile literature, his favorite book was *Pilgrim's Progress*; and at nine years he was deep in the enjoyment of Shakespeare, Milton, Thomson, and Pope. The first book he bought with his own money was Spenser's *Faerie Queene*. Even at this early period he was famous for inventing long stories, wild and fanciful, and yet

extremely graphic. In his reading and inventing he was left pretty much to himself, which was probably a fortunate circumstance, since, thereby, his peculiar genius had opportunity for a fair start before any body's artificial rules for cultivation were applied to dwarf its luxuriance.

When about nine years old his foot was lamed by an accident at school, and he was compelled to go on crutches for a year, and indeed he was not perfectly restored till he was twelve years old. He was a bright student, and the favorite of his master, Joseph Worcester, the author of the dictionary; nevertheless he manifested a grievous disinclination to go to school, and this lameness favoring his natural repugnance, we are told he never did go half as much as other boys.

When Hawthorne was about ten, his mother, with her three children, took up her residence upon the banks of Sebago Lake in Maine, where the family owned a large tract of land, and where the lad was permitted to run almost wild, fishing, hunting, and enjoying to the fullest possible extent his long rambles in the picturesque wilderness. This free manner of life greatly benefited his health, making him robust and strong, while at the same time it stimulated his imagination and developed his natural tendency to thoughtfulness. The only drawback was, that life in this woody, thinly populated region seemed to still further develop what he has called his "cursed habits of solitude." Those were delightful days, and, as it proved in the end, valuable days; but after two or three years his good mother began to see that the boy's school training could not longer be neglected; so he was sent back to Salem, and there fitted, by a private tutor, for college.

Even during these busy days of preparation he managed to read almost every thing within his reach. Being left to follow his own inclinations in such matters, he thus early accumulated and stored up a vast fund of out-of-the-way as well as more usual knowledge, especially calculated to stimulate his gift and furnish him materials for future romancing.

In his seventeenth year Hawthorne entered Bowdoin College, at Brunswick, Maine. Bowdoin at that time was a homely, frugal college, not without its attractions for the simple New England lads who filled its halls, and affording a fair foundation for future success to many who afterward became famous

in the land. Among Hawthorne's fellow-students was H. W. Longfellow, whose success as a poet entitles him to fairly divide with the great romancer the honor of being the most distinguished of American men of letters. With two of his classmates—Franklin Pierce, afterward President of the United States, and Horatio Bridge, who finally achieved distinction as an officer in the navy—he formed an intimate friendship, which continued through life.

In the prefatory letter of *The Snow Image*, addressed to Bridge, Hawthorne gives us a very pretty picture of school-days, with the opinion of at least one of his associates as to his own life-work:

If any body is responsible at this day for my being an author, it is yourself. I know not whence your faith came; but while we were lads together at a country college—gathering blueberries in study hours under those tall academic pines; or watching the great logs as they tumbled along the current of the Androscoggin, or shooting pigeons and gray squirrels in the woods; or catching trout in that shadowy little stream which, I suppose, is still wandering riverward through the forest—though you and I will never cast a line in it again—two idle lads, in short (as we need not fear to acknowledge now), doing a hundred things the faculty never heard of, or else it had been worse for us—still it was your prognostic of your friend's destiny that he was to be a writer of fiction.

He was a fair student, most proficient in the languages, especially Latin; and noted for his knack at writing graceful English themes, with now and then a few sophomoric verses. He himself testifies that on the whole he was "an idle student, negligent of college rules and the Procrustean details of academic life, rather choosing to brood over and nurse his own fancies than to dig into Greek roots and be numbered among learned Thebans." Nevertheless, he graduated with a creditable standing, and, judging from his writings immediately after, made a considerable advance toward the attainment of his wonderfully pure and strong English style.

One thing especially worthy of mention is the habit he at this time formed of making careful notes each day of events and thoughts and observations most worthy of record. This habit was continued through life, as is evidenced by the large number of diaries, journals, and note-books which he left behind him, and from which his friends have published such

copious and even wearisome extracts. It was plainly his purpose to perfect himself, by constant and painstaking practice, in the art of composition, and at the same time to catch, at the right moment, his best thoughts and conceits. From this repository he constantly drew in the composition of his published works. The germ, at least, of nearly every tale or romance he completed, as well as vast numbers of carefully wrought paragraphs, and even chapters, afterward transferred almost unaltered to his books, may be found in these records.

Having some slender means of support, Hawthorne, on leaving college, returned to Salem, where his mother had again taken up her residence. He was provided with a comfortable room in her house, and instead of immediately fixing upon a profession or calling he sat himself down to deliberately consider what pursuit in life he was best fitted for. Year after year he kept on considering, without coming to any definite conclusion, until at last Providence took the matter entirely out of his hands and decided that he should be the writer he became. There are abundant evidences of an early strength of character, and of an overmastering bent of mind, which show that though the conditions had been vastly more unfavorable than they were he would have overcome them, and somehow or other accomplished the work for which he was unmistakably fitted.

For nine or ten years he lived in his mother's house in Salem before he came to be in any sense famous. His natural tendency toward seclusion was now indulged to the utmost. He tells us, in a little biographical fragment which he wrote in 1853, that, during this hermit period, there were months together that he scarcely held intercourse outside of his own family, seldom going out except at twilight, or only to take the nearest way to the most convenient solitude. He declares that he had very few acquaintances in Salem, and doubts whether so much as twenty people in the town were even aware of his existence.

Still the young man kept toiling away "in his little room under the eaves," reading, writing, and thinking, with the unflagging and painstaking zeal of true genius, "feeling his way through the twilight of dreams into the dusky chambers of that house of thought whose haunted interior none but himself ever visited." Those were weary years, no doubt, but they

brought strength and self-poise to the young writer, and helped him to be conscientious and tireless in his efforts to bring his work to perfection, to seek for and secure his own commendation (and he was ever a most merciless critic of his own productions) as the chief thing worth striving for; and this discipline fitted him forever to resist all temptation to follow the undignified and sometimes contemptible course of many really capable writers who scramble pell-mell, using all possible clap-trap to capture the popular eye and ear, and especially the dollars of those who cannot tell good work from bad.

His health was good, his habits regular; he seems to have really enjoyed life after his peculiar fashion; and the freedom of his movements and the steady swing of his pen prevented his giving way to any tendency toward melancholy. He may have been doubtful whether he could ever so adjust and use the great powers of which he was conscious as to leave his mark upon his generation; but even this could not make him despondent, for he daily experienced the high delights of artistic creation, and of constantly aiming at the best results; and this kept him hopeful in labor and cheerful in heart.

His published writings, during these ten years, were few and far between. While in college he had written a short romance entitled *Fanshawe*, which, three years after graduation, he published at his own expense. It was issued anonymously, and had no sale worth mentioning. It was such a crude affair, and Hawthorne was afterward so ashamed of it, that he did his utmost to exterminate the edition. In this he succeeded so well that, according to Mr. Lathrop, not half a dozen copies are now known to be extant.

Quite a number of his pieces found their way, from time to time, into the *Salem Gazette* and *The New England Magazine*, then published in Boston. These effusions attracted the attention of a few of the most discriminating readers, and at last brought him into contact with S. C. Goodrich, then known as a popular compiler and publisher. For this gentleman he wrote a large part of *Peter Parley's Universal History*, which passed as Goodrich's composition and attained a wide popularity. He also contributed a number of sketches for *The Token*, a popular annual, which not only increased his local reputation, but a few of which received high praise in London.

In 1836 he went to Boston to edit a magazine for Mr. Goodrich, but this arrangement did not long continue. This same year he contributed an article or two for *The Knickerbocker*, edited by L. Gaylord Clark. This was the day of small payments, and his writings brought him but little pecuniary reward. The best of his contributions to the magazines and annuals, together with others heretofore unpublished, he collected, in the year 1837, into a volume entitled *Twice Told Tales*, which event very properly closes the first act of Hawthorne's career of authorship. He says, in the preface to this book :

The author has a claim to one distinction which, as none of his literary brethren will care about disputing with him, he need not be afraid to mention. He was, for a good many years, the obscurest man of letters in America.

Hawthorne further informs one of his literary friends that these tales

though not widely successful in their day and generation, had the effect of making me known in my own immediate vicinity ; inso-much that, however reluctantly, I was compelled to come out of my owl's nest and lionize in a small way. Thus I was gradually drawn somewhat into the world, and became pretty much like other people.

His long and laborious devotion to his art had now brought forth its first-fruits. There is a calm and mellow maturity about the best of these tales which renders them in no sense second to any of his after productions. At the very outset he struck that high key which, with a few exceptions, he maintained to the end. Longfellow immediately wrote a highly appreciative criticism of the *Twice Told Tales* for the *North American Review*, and in the best literary circles of New England the author was soon acknowledged as a master in the sort of work he had thus far attempted. But as yet he had appealed only to the most refined and delicate literary perception ; hence his admirers were still few in number.

Early in 1839 Hawthorne received, through the political influence of his friends, an appointment as weigher and ganger in the Boston Custom House, with a salary of \$1,200. He was turned out of office in 1841, and the same year went to take up his abode among the scholarly laborers of the Brook Farm Community, where he formed the acquaintance of George

Ripley, Charles Dana, George William Curtis, Margaret Fuller, and other kindred spirits, and where he gained some knowledge of agriculture and transcendentalism. He withdrew from the community in less than a year, having sunk most of his custom house savings in the unusual, unreasonable, and of course unsuccessful experiment.

His financial affairs were now by no means prosperous, but he was not the man to wait for riches before he began to be happy; so, in the summer of 1842, he was married to Miss Sophia Peabody, daughter of Dr. Nathaniel Peabody, of Salem, and sister of Miss Elizabeth P. Peabody, who afterward became so well known in New England literary circles. Several years before this Hawthorne had broken away from his hermit life just enough to form the acquaintance of this delightful family. The shy young man was at once drawn toward Miss Sophia, in whom he instinctively recognized a congenial spirit. The attachment was mutual, and the engagement which soon followed was now consummated in what was destined to be an eminently happy union. This marriage was most helpful and satisfying to these rare souls, who remained tender lovers to the end; and in these days of marital infelicity, when convenience and caprice are often consulted in such relations more than either principle or love, this chapter in the great romancer's life, as so faithfully and beautifully given by Julian Hawthorne, must be a potent influence on the side of domestic purity and prosperity. Hawthorne had now the strongest object that a good man has to live for—the love of a good woman; and the influence of this new force that had come into his life is seen in almost every line of his subsequent work. Referring to the light and sweetness of her presence, he said: "I am husband to the month of May!" Her son testifies that

as food and repose nourish and refresh the body, so did she refresh and nourish her husband's mind and heart. In the warmth and light of such companionship as hers, he could not fall into the coldness and gloom of a selfish intellectual habit. She revived his confidence and courage by her gentle humor and cheerfulness; before her unshakable hopefulness and serenity his constitutional tendency to ill-foreboding and discouragement vanished away. Nor was she of less value to him on the merely intellectual side. Her mental faculties were finely balanced and of great capacity;

her taste was by nature highly refined, and was rendered exquisitely so by cultivation.

The enthusiastic devotion of his wife was richly appreciated by Hawthorne, as we learn from his numerous letters, which abound with most graceful and grateful tributes to her influence over him. Immediately after their marriage they took up their abode in the Old Manse, at Concord, Mass. The Manse, which stood in the outskirts of the village in the midst of an orchard and garden, was an historic building, and although old-fashioned to the last degree was nevertheless a most comfortable and picturesque dwelling-place. It was more than a hundred years old, and had been the home of several generations of ministers, ancestors of the celebrated Emerson, who had himself occupied the house for several years, and in the very study of which Hawthorne now took possession had written some of his most beautiful essays and poems.

The three years that Hawthorne spent in retirement here were, probably, the happiest of his life. So supremely happy was his domestic life that he seems not to have appreciated the choice literary society that was always within his reach, betraying, in his writings and journal of that period, a much deeper interest in his relations with vegetable nature, as represented by the squashes of his kitchen-garden and the blossoms and fruit of his apple-trees. He had for near neighbors Emerson, Thoreau, Ellery Channing, James Russell Lowell, Alcott, George Hillard, and several others equally attractive, yet we cannot learn that he spent much time in their society, though he kept up a sort of acquaintance, pleasant enough so far as it went. His preference was for long solitary rambles in field and forest, or a quiet row upon the river, to any other enjoyment he could get outside his own door. In this particular it is clear that he made a serious mistake from the beginning to the end of his career. His work would have lost none of those qualities which make it permanently valuable, but would have gained in power to reach and benefit a much more extended circle of readers, had he mingled more with his fellows and taken a deeper interest in the world of humanity about him. Hawthorne is the object of such loving admiration on the part of the comparatively few who really know him that we cannot but regret that any thing should

shut him off from the great and needy world beyond. But the shadow of that long seclusion at the outset always rested upon his life and work. It was his mistake and the world's misfortune. It effectually prevented him from ever becoming a popular man. Hawthorne became the man he was very much through the influence of his wife, and he became a man in every way worthy such a wife; but we cannot help thinking that their mutual absorption was too complete, amounting to downright selfishness, and excluding them to quite an extent from those wider sympathies so essential to the highest development of character, and so especially important to the highest usefulness of life. Only now and then do we find any evidence whatever that Hawthorne or his wife was much interested in any of the great problems which relate to the social or moral progress of the world. In the main, this self-contained and self-satisfied married pair seem entirely destitute of the "enthusiasm of humanity;" they lived, with almost literal exclusiveness, for themselves and their children. They loved to look out upon the busy human life about them; to note its joys and sorrows, to study its social and moral peculiarities, but always from an artistic stand-point. It was well said, by one of Hawthorne's friends, that "he showed moral insight without moral earnestness." He learned to criticise most unsparingly the world's sins, but seemed to have no suspicion even that it could possibly be his duty to make any sacrifice to help the world to something higher and better.

Most of the sketches in *Mosses from an Old Manse* were written during this first Concord period, and shortly after leaving the Old Manse the inimitable introduction to the collection was prepared, and the whole was published, giving the author a deeper hold upon the few who were capable of appreciating such exquisite work, but not particularly extending his reputation. The *Mosses* perhaps show, on the whole, a wider range of thought and a fuller maturity of the author's peculiar powers than the *Twice Told Tales*, but the latter have usually been preferred by the inner circle of his admirers, as the best work Hawthorne ever did, being a complete epitome of his genius, showing all his fecundity, imagination, and subtilty.

The charming introduction to the *Mosses* is especially delight-

ful to Hawthorne's admirers, since it gives a glimpse of his manner of life and work, and reveals a degree of richness and tenderness of character which but few have reached. Hawthorne's readers thus far belonged for the most part to the class of literary epicures. They were quietly and keenly appreciative rather than enthusiastic; deeming their fine delight in his creations a mark of their own superiority, and placing upon them no obligation to attempt to attract a more popular recognition of their favorite. And yet we cannot help wondering, as we look over the *Tales* and the *Mosses*, at the limited number of readers they secured.

All through life Hawthorne's financial affairs were, on the whole, favorable to literature. He was not meanly poor, like Goldsmith and Johnson, neither was he rich enough at any time to make effort unnecessary. Just at this time, however, he found that all his literary efforts and successes could not supplement his small fixed income sufficiently to meet the increasing demands upon his purse. Hence it became necessary for him to seek other and more remunerative employment; a circumstance which was, in its results, by no means against him, since in order to his complete fitness even for his chosen work he needed to be dragged forth from his retirement now and then, to a more intimate connection with the every-day affairs of life, and a face-to-face acquaintance with its hard realities. The relief he sought came to him through political channels. Though not active in politics, he was a staunch democrat, as were Pierce and others among his intimate friends. Through the influence of these friends he received the appointment of Surveyor in the Custom House at Salem, and thus followed the footsteps of Chaucer, Burns, Wordsworth, and other literary celebrities who have ennobled the same business. So far as his custom house life is concerned, Hawthorne, in his introduction to *The Scarlet Letter*, is his own biographer, and, had we space, we would gladly follow him in his exquisitely graceful and humorous account of his official career. His fellow-officials knew little or nothing of his literary fame. To them he was simply Mr. Hawthorne, with a reputation for great punctuality and faithfulness in the fulfillment of his prosaic duties. Outside of his official life his self-isolation made it almost impossible for them to know him intimately.

In the introduction above referred to he says :

No longer seeking or caring that my name should be blazoned abroad on title-pages, I smiled to think that it had now another kind of vogue. The custom house marker imprinted it, with a stencil and black paint, on pepper-bags, and baskets of annotto, and cigar-boxes, and bales of all kinds of dutiable merchandise, in testimony that these commodities had paid the impost and gone regularly through the office. Borne on such queer vehicles of fame, a knowledge of my existence, so far as a name conveys it, was carried where it had never been before, and, I hope, will never go again.

Early in 1849 he was removed from office, doubtless to make way for some clamorous partisan of the administration, an act which we certainly cannot now regret, since his custom house life had accomplished all it could for him. Unconsciously the politicians were doing a great service to American letters by compelling him, for lack of more remunerative employment, to return to his pen and to his musings.

On the day of his discharge he went home several hours earlier than usual, in a somewhat despondent mood. Julian Hawthorne says :

When his wife expressed pleasure and surprise at his prompt reappearance he called her attention to the fact that he had left his head behind him. "O, then," exclaimed Mrs. Hawthorne buoyantly, "you can write your book!" for Hawthorne had been bemoaning himself, for some time back, for not having leisure to write down a story that had long been weighing on his mind. He smiled, and remarked that it would be agreeable to know where their bread and rice were to come from while he was writing the story. But his wife was equal to the occasion. Hawthorne had been in the habit of giving her, out of his salary, a weekly sum for household expenses; and out of this she had every week contrived secretly to save something, until now there was quite a large pile of gold in the drawer of her desk. This drawer she forthwith with elation opened, and triumphantly displayed to him the unsuspected treasure. So he began *The Scarlet Letter* that afternoon, and blessed his stars, no doubt, for sending him such a wife.

When *The Scarlet Letter* was completed Hawthorne took a very gloomy view of his work, and declared that it was either very good or very bad, he could not tell which; but Mrs. Hawthorne, who was the most just of all his critics, was enthusiastically hopeful of its success. Under circumstances

which are most entertainingly described by James T. Fields in *Our Whispering Gallery*, the manuscript was finally submitted to that true friend and successful publisher for his inspection. Fields was captivated by the very first chapter, and sat up all night to finish the story, hastening down to Salem early the next morning to cheer and congratulate the author, and to arrange for its immediate publication.

The long-looked-for, but scarcely expected, day had come at last. Hawthorne had written a book that was popular. Five thousand copies were sold in ten days. Its success was not only immediate but complete. There is great enjoyment in the act of composition—an enjoyment essential to the work in hand—but a writer can hardly keep up either heart or work without the hope of fame or profit, or both; lacking this, he will be very apt to fall out by the way. To Hawthorne that auspicious day had now come. *The Scarlet Letter* dealt with a great subject of universal interest, and dealt with it in such a way as to command universal attention, if not sympathy. From the day of its issue his fame was secure as the greatest writer of romance America had yet produced, and from that day to this his influence in the realm of literature has been steadily widening.

The Scarlet Letter was produced during what was probably the most gloomy period of the writer's history, and its tone is thoroughly somber. It is a most fearful, because a most masterly, delineation of sin and its retribution, with a thoroughly Puritan back-ground and a thoroughly Puritan spirit. It is full of the moral presence of the hardest but truest race that ever lived, and a plea for the reign of truth which in simple eloquence has probably never been equaled in fiction. It is the most complete of Hawthorne's novels, and is distinguished from all his subsequent romances by that charm, better realized than described, which belongs only to the one work of a writer in which he first touches his highest mark. Literary men could now say, in all truthfulness, that America had at last produced a novel that would take its place in the very forefront of the world's literature. The book was thoroughly American: it could have been written nowhere else but in New England, and by a direct descendant of the old Puritans, and yet it could be sent to Old England as the peer of any thing she had heretofore sent to us. Indeed, its appearance was a literary event

which was important enough to mark the beginning of a new era in American literature ; and it would seem there was a sort of general consciousness of this in the enthusiastic welcome which Hawthorne's countrymen accorded to it in every part of the land.

In the summer of 1850 Hawthorne and his family removed to a cottage in the country among the mountains of Lenox, Mass., where, after recovering from the severe strain upon his mental and physical powers made by the production, under such unfavorable circumstances, of *The Scarlet Letter*, he settled down to the life of a man who makes literature his sole occupation. During the two years he spent in the seclusion of this lonely corner of New England, besides several shorter tales, he produced his second great romance, *The House of the Seven Gables*. This is the largest of his three American novels, and by some good judges is accounted his best. It has a richness of tone, a suggestiveness, and a sort of "expansive quality," intensified by the thread of mystery which runs through it all, and which gives it a fascination peculiarly its own, but it is neither so well rounded nor so complete as *The Scarlet Letter*.

It seems to me the principal fault to be found in it is the impression it leaves that the author has not fully carried out his plan ; that he had certain purposes which he either lacked strength or patience to fulfill ; hence we lay down the book somewhat vexed by a feeling that it is not properly ended. There is the same imaginative strain here that gives the charm to all Hawthorne's works, and which, like sweet music, or a perfect combination of colors, or a rich perfume, is indefinable, but which, after all, is the real power which has exalted him to his high place as a romancer. The general idea of the story is "that the wrong-doing of one generation lives into the successive ones, and, divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief." This idea is carried out with a force and a fertility, and, withal, a delicacy, which are beyond all possible praise. Hawthorne honors his Puritan descent, and makes the most of the suggestion given by the curse pronounced upon his own magisterial ancestor, in the stern fidelity with which he here expands to its logical conclusion his theory of the hereditary transmission of family qualities, and the visiting the sins of the fathers

on the heads of their children. While we cannot give even a reluctant assent to all his opinions, either stated or implied, we are forced to admire his skill in placing the full weight of their influence upon the mind. Judge Pyncheon, Miss Hepzibah Pyncheon, Clifford, Halgrave, and even Uncle Venner (the old wood-sawyer who boasts "that he has seen a good deal of the world, not only in people's kitchens and back-yards, but at the street corners, and on the wharves, and in other places where his business called him") are all real personages in their way, with an individuality and an amusing or teaching power which places them in the same rank with the very best known and appreciated characters in English fiction.

The weird scene in the eighteenth chapter, entitled "Governor Pyncheon," both in its conception and in the power of execution displayed, is certainly the most masterly production of its kind in literature; and the sympathetic reader is ready, at its conclusion, to say with the imaginary spectator, "Yonder leaden judge sits immovably upon our soul. Will he never stir again? We shall go mad unless he stirs. Thank heaven the night is well-nigh passed." As a relief from the otherwise unbearable bleakness of the story, Hawthorne has given us Phoebe, who brings all necessary sunshine and warmth into the picture. She is a most delightful creation. A cheerful, affectionate, blooming, practical New England girl, with a "faculty" which would satisfy even Mrs. Stowe's exacting Miss Ophelia, and yet a beauty, innocence, and unselfishness which make every reader love her and long to know more of her sweet life. Hawthorne has a quiet humor which peeps out now and then from all his writings, but in the *Seven Gables* it escapes from the control of his tyrannical intelligence more frequently and completely than elsewhere. The philosophy of Uncle Venner, and the description of the Pyncheon poultry, as "a sort of parody on his own doctrine of the hereditary transmission of family qualities," are unexcelled for quaintness and subtlety of flavor by any thing in Dickens, or any other of the great humorists.

The House of the Seven Gables was warmly welcomed, both in America and England, as in no essential particular falling below the high grade Hawthorne had reached in *The Scarlet Letter*. From every quarter praise poured in upon him, and,

no longer permitted to enjoy the distinction of being "the obscurest man of letters in America;" he was fast becoming the best known of all his scribbling countrymen.

After the publication of the *Seven Gables*, Hawthorne conferred a lasting benefit upon all English reading children by writing a couple of charming volumes, entitled respectively, *The Wonder Book* and *Tanglewood Tales*, in which he adapted the old Greek myths and the wonders of the antique mythology to the comprehension of children, by removing all impurities and by an infusion of details which increased their attractiveness, and, at the same time, explained their meaning. As a writer for children he rivaled even Hans Christian Andersen in his rare power to attract and instruct them.

In the winter of 1852 Hawthorne wrote his third extended novel, *The Blithedale Romance*, in which he makes use of Brook Farm as a background to his story, but makes no attempt to give any particular account of the manners or somewhat remarkable inmates of that notable establishment. This is the lightest, and perhaps the brightest, of his three American novels, and is full of the deep and delicate touches so characteristic of his genius.

In 1852 Hawthorne purchased a house and twenty acres of ground in Concord of Mr. Alcott, which he named "The Wayside," and which continued to be his home, with the exception of the years spent in Europe, until the end of his life. This modest place was fitted quite to his taste by the expenditure of a small amount upon the building, and he seemed to derive great satisfaction in being the possessor of an agreeable spot in which to indulge his fancies and do his work after occupying so many provisional abodes. Among the trees, upon the brow of a hill just back of the house, was his favorite seat and walk, where he spent much time alone. The Wayside is now very familiar to tourists, and remains to this day essentially as it was when he left it.

This same year Hawthorne wrote a biographical sketch of his old friend and college-mate, General Franklin Pierce. For this important service President Pierce, in 1853, appointed him American Consul at Liverpool, to which place he at once removed with his family. This appointment was not only a proper recognition of the claims of American literature in the

person of an old friend, but it was of great financial importance to Hawthorne. It enabled him eventually to carry out many cherished plans, although for the time being the duties of the office absorbed all his attention and put an end to all careful composition. In 1857 he resigned his consulate, and by way of gratifying a life-long desire to see something of the world made an extended tour through Europe, devoting the most of the time, however, for a few years, to Rome and Florence. In 1859 he returned to England, where he completed *The Marble Faun*, which had been gradually assuming permanent form in his mind during his stay in Rome, and many chapters of which had already found place in his note-books.

In the preface to *The Marble Faun* he says: "I have lived too long abroad not to be aware that a foreigner seldom acquires that knowledge of a country, at once flexible and profound, which may justify him in attempting to idealize its traits;" so, "making use of Italian scenery and atmosphere just so far as was essential to the development of his idea and consistent with the extent of his Italian knowledge," he built up his romance, so far as its real strength is concerned, upon American characters and principles. Aside from its interest as a romance, this book is now an indispensable part of the outfit of every Anglo-Saxon visitor to Rome, as a help to a perfect understanding of many parts of the Eternal City and its surroundings. In this book Hawthorne deals with actualities more than in any of his previous writings, and describes the streets, and noted buildings, and localities, and works of art in Rome with a graceful definiteness which forms no part of his reference to other cities. So far as the characters and the plot are concerned, the story begins and ends in mystery. Our curiosity is aroused, and kept on the alert, only to involve us in a hopeless labyrinth of guesses at the last; a fact which not only disappoints the reader, but most certainly weakens the moral force of the story. Some pages of *The Marble Faun* are, unquestionably, the finest Hawthorne ever wrote; but his most critical readers have always placed it second to *The Scarlet Letter* in nearly all the qualities of a great novel. It may, however, be said of this, as of all Hawthorne's better productions, that only the most careful and sympathetic reader will grasp its profounder passages, will ever feel the stimulus of its

richest wisdom and most searching moral truths. For ordinary novel readers it has little charm.

In the summer of 1860 Hawthorne returned to America, and took up his abode in The Wayside, where he spent the remaining four years of his life. When the civil war broke out his health was none of the best, and so great was his patriotic anxiety, and so little hope had he of a result favorable to his beloved country, that he was plunged at once into a state of dejection from which he was never fully aroused. He contributed occasional articles, during 1861 and 1862, for the *Atlantic Monthly*, and in 1863 published *Our Old Home*, a volume of English sketches elaborated from his note-books, and very valuable as descriptive of English scenery, and the ripe results of his observations in the mother country.

In the introduction he relapses into his old habit of autobiography, and gives us a charming account of his consular experiences, and his life in general in smoky, dingy Liverpool. As Hawthorne himself said, *Our Old Home* is not a weighty book. Its descriptions of English scenery and famous localities are characterized by the fineness of touch and delicacy of feeling peculiar to him; but when he speaks of the national mind and manners there is all the unsoundness of judgment and one-sidedness of opinion which we might expect from one who mingled so seldom in, and knew so little about, English society. There are unmistakable evidences, here and there throughout the book, of a desire to "get even" with those English travelers who, as he says in his preface, "never spared America for courtesy's sake or kindness." He found the English very thin-skinned, and his book gave them but limited satisfaction. And yet it is, after all, a charming book, almost perfect in its execution, and, in the main, most commendable in its spirit.

Early in 1864 Hawthorne's declining health and increasing despondency became a matter of deep anxiety to his family and friends. A trip southward with Mr. William Ticknor failed to benefit him, and, indeed, was a real injury, on account of the severe strain to his nervous system consequent on the sudden death of Mr. Ticknor in Philadelphia. In May he started for a tour in New Hampshire and Maine, with Ex-President Pierce, in the hope that change of scene would

arouse his flagging energies; but on the 19th of that month news came to his family that Hawthorne had died suddenly at Plymouth, N. H. General Pierce had visited his room in the early part of the night, and found him peacefully sleeping; on returning in the morning his friend was still quietly resting, but it was in the embrace of death. James T. Fields writes:

On the 24th of May we carried Hawthorne through the blossoming orchards of Concord, and laid him down under a group of pines, on a hillside, overlooking historic fields. All the way from the village church to the grave the birds kept up a perpetual melody. The sun shone brightly, and the air was sweet and pleasant, as if death had never entered the world. Longfellow and Emerson, Agassiz and Lowell, Green and Whipple, Alcott and Clarke, Holmes and Hillard, and other old friends walked slowly by his side that beautiful spring morning, and scattered flowers into his grave. The unfinished romance, which had cost him so much anxiety, the last literary work on which he had ever been engaged, was laid on his coffin.

" Ah! who shall lift that wand of magic power,
And the lost clew regain?
The unfinished window in Aladdin's tower
Unfinished must remain! "

Thus passed away the most beautiful, natural, and original genius that has yet honored the literature of our country. His life was pure, simple, and typical of his unique and exquisite work.

Those who knew Hawthorne in his youth tell us that in personal appearance he was the most attractive young man of his day. The writer caught a glimpse of Hawthorne at several different times during the spring of 1861, and unhesitatingly set him down as the handsomest man, in form and features, that he had ever seen. The remarkable softness of his complexion, his large gray-blue eyes, whitening hair, and thick dark mustache gave him a singularly interesting appearance. His face was strong in every line, and indicative of great firmness and self-reliance, and yet there was a winning gentleness in every expression that made it

" The face that a child would climb to kiss,
True and tender, brave and just,
That man might honor and woman trust."

We have ample evidence that great as was Hawthorne's genius it was fairly surpassed by his character, the most marked

traits of which were stern probity and truthfulness, which believers in hereditary influence have not been slow in tracing back to his Puritan ancestry. His few intimate friends bear unbroken testimony to the symmetry and beauty of his moral character.

As I have already intimated, our more recent and exact knowledge of Hawthorne has corrected some errors into which we had fallen as to some of his intellectual and social habits. Instead of being gloomy and morbid, as so often represented, he was really one of the most cheerful of men. His English friend Bright wrote of him :

He was almost the *best* man I ever knew, and quite the most interesting. Nothing annoys me more than the word "morbid" as applied to him; he was the *least* morbid of men, with a singularly sweet temper and a very far-reaching charity. He was reserved, and (in a sense) a *proud* man, who did not care to be worried by people he was not fond of. But he was, I am sure, a singularly happy man.

To be sure, he nourished, as a writer, grave thoughts and solemn fancies, but in this he was but searching out and recording what is common to human nature, and not, as many have supposed, laying bare to the public gaze his own personal peculiarities. Of the people who thought he but put himself on paper, he often said: "I sympathize with them, not they with me." George Hillard once wrote to him :

You are, intellectually speaking, quite a puzzle to me. How comes it that, with so thoroughly healthy an organization as you have, you have such a taste for the morbid anatomy of the human heart, and such a knowledge of it, too? I should fancy, from your books, that you are burdened with some secret sorrow, that you had some blue chamber in your soul into which you hardly dared to enter yourself; but when I see you, you give me the impression of a man as healthy as Adam in Paradise.

Mrs. Hawthorne wrote of him :

He had the inevitable pensiveness and gravity of a person who possessed what a friend has called his "awful power of insight;" but his mood was always cheerful and equal, and his mind peculiarly healthful, and the airy splendor of his wit and humor was the light of his home.

This modified cheerfulness was the very thing that fitted him for his peculiar work, for it was the basis of a mental truthfulness and a moral purity which not only enabled him to

handle unhurt, but effectively, so far as his good influence over others was concerned, the very worst sins of life and character, but it also fitted him to be what James Freeman Clarke pronounced him at his funeral, "the true friend of sinners," and, in the best sense, to give a practical illustration of his written precept that "a man must not disclaim his brotherhood, even with the guiltiest." It was a common thing for people in trouble or beset with moral difficulties, and even criminals, to write him for counsel, as to one who had impressed them as pure himself but pitiful toward the sinning and sorrowful, and in some way possessed of "the healing touch that could make them well."

Of Hawthorne's well-known shyness it is not necessary here to speak, except it be to say that it does not seem to have been either unamiable or invidious. It was, no doubt, natural to him, but was greatly increased by his mental habits, and it steadily grew upon him to the end of his life. Sometimes, however, he was tempted out of his wonted seclusion, and, though always dignified, would do his full part toward making a literary gathering or social dinner enjoyable and profitable. Mr. Fields declares that, when in the mood for it, and skillfully drawn out by his host, he was the best after-dinner speaker to whom he ever listened.

Hawthorne's books are the legitimate outcome of his life; a life passed, not in the dust and noise of cities and in constant contact with mankind, but in closest intimacy with the influences of nature and deepest communion with his own soul. He thought much and wrote much, but he gave us only the quintessence of every thing. There is so much reserve about him, such a habit of "seeing nature and men only with the eyes of the mind;" so much depends, in the effect he desires to produce, upon his power to reproduce his own sensations in the minds of his readers; and, at last, his genius is so delicate, so spiritual in its manifestations, that he needs a reader in full sympathy with him in order to be fully understood. The most marked characteristics of his writings are the simplicity, purity, and beauty of his style, which must hereafter stand before either Addison's or Irving's as the most perfect model of the best English prose. In his descriptions of objects, in his reflections, in his imaginative passages, in his analysis of human passions

and motives, and even when he enters and explores the regions of mystery, there is always a crystal-like clearness, a definiteness of conception, a completeness of statement—neither scantiness nor redundancy—a symmetry and an indescribable grace, which make him the peer in the art of expression of any writer that has ever lived. W. H. Channing once asked Hawthorne where and how he got his style, and he replied: "It is the result of a great deal of practice and a desire to tell the simple truth as honestly and vividly as one can."

There is very little to be gained even by the most careful study of the localities in which Hawthorne's characters live and move, since he invariably modified the surroundings to reflect or suit his characters. He worked from within outward. His explorations were far beneath the surface of things; and yet, so far as their true spirit is concerned, they are intensely and vividly local. Had there been no New England there could have been no Hawthorne. He touched very lightly the social idiosyncrasies of his countrymen; he did not seek to blend the historian with the novelist, and none of his characters are portraits of his friends or neighbors; nevertheless his books are brimful of the true spirit of the social system in which he lived. Hence a considerable knowledge of New England life, traditions, and even climate is necessary to enable one to detect the most delicate, and therefore most gratifying, flavor of his pages.

Hawthorne was gifted with a true spiritual insight, and had the power of divining men's thoughts and motives beyond any English writer of his day. Channing said there was "no more keeping a secret from him than from an angel; for the man read you like a book." Although entirely free from cant, or any thing like professional morality, he was a most severe moralist, and the unquestionable tendency of all his writings is to make men wiser and better; and this, as Alcott said, "is his chiefest merit, without which his many beautiful intellectual qualities would have been as sounding brass and tinkling cymbals." His forefathers had crossed the Atlantic for conscience' sake, and in his own soul conscience still reigned supreme.

ROSS C. HOUGHTON.

ART. VII.—THE PRESIDING ELDERSHIP.

OUR "standards of doctrine" are like the laws of the Medes and Persians, but our ecclesiastical methods must be changeable. It is only fair to believe that for a hundred years Methodists have sought to find the very best methods possible for leading the people to Christ, and for building up a strong and permanent Church. That the best and wisest of men have radically differed as to the manner of accomplishing this is not strange, for even Paul and Barnabas could not agree about their colleague on their big circuit.

Probably no question in Methodist economy has been more thoroughly discussed than that of the presiding eldership, and this is not to be wondered at, for no office in our Church is of more importance. This discussion has at times been somewhat heated, and has created some friction; but now this spirit has passed away, and the question can be discussed without causing disturbance. One thing, at least, seems to have been settled; and that is that the bishops have, by their wise administration, removed many of the causes that formerly gave rise to discussion which made the presiding eldership unpopular, and to some extent inefficient. It took much writing, much talking, and some tolerably sharp criticism, to convince the older bishops that the presiding eldership required vigorous men—vigorous in body as well as in mind—to do the work belonging to that office. In the not-far-away past men were continued on districts for many years, and long after they were physically able to meet the demands the office properly made upon them. And the improved administration is also shown in the refusal of nearly all of the bishops to appoint any one to the charge of a district who uses tobacco.

In this paper we wish to consider, in a direct and plain way, several questions that ought to be of general interest to the readers of the *Review*, who are all deeply interested in whatever tends to make the machinery of the Church work smoothly and successfully. Hence the arrangement of the districts, the methods of selecting presiding elders, their tenure of office, the character and amount of work required of them, and the best methods of apportioning and raising their salaries will be

briefly considered from a stand-point gained by long study, close observation, and practical experience.

Number of Charges in a District—There need but little be said as to the number of charges in each district, and there seems now to be a general willingness, both among the bishops and Conferences, to arrange this matter according to the needs of each Conference. It is clear that the plan adopted in the large cities will not work well in the rural districts, and it is also clear that, as a rule, there ought to be either twelve or twenty-four, forty-eight or sixty appointments in a district. If only twelve, as formed, the presiding elder can give at least two whole days each quarter to each charge, and a good many old-time Methodists insist on that number. If the elder has twenty-four appointments he can give each two whole days every six months, or, by extra work, he may manage to give each one of them some service on week day or Sunday every quarter. If he has sixty appointments—well, he must do the best he can! But there should be always a multiple of twelve for sake of convenience.

Selecting the Presiding Elder—For nearly a hundred years the mode of selecting and appointing the sub-bishop has been under warm discussion, and much ink has been shed, much paper wasted, and occasionally some bad blood stirred up. Having once fully discussed this point in the *Quarterly Review*, we wish to say that further light and four years' experience in the cabinet have somewhat modified the views then expressed. That paper advocated an elective presiding eldership, but now the views expressed by Dr. J. T. Crane in his *Methodism and its Methods* seem to have in them both weight and wisdom. He says:

Let the Conferences by ballot, and without debate, nominate two candidates for each vacancy, and the bishop appoint one of them; or, if need be, require that the voter shall place on his ballot one name only for each vacancy, the two candidates receiving the higher number of votes being the nominees, provided the number received by either of them be not less than two fifths of the whole number of votes cast.

This is not an election, nor does it bind the bishop to appoint the ones nominated, but it *does* give him a fair and candid expression of the judgment and wishes of the entire

Conference. It is wonderful beyond belief what kind of men are sometimes nominated and urged in the cabinet for the presiding eldership. In some cases, nearly every presiding elder has a man in his district who is presented as a proper person to assume the great responsibilities of that office, and to do the immense amount of work required. Of course, the nomination in some cases is merely formal, in order to make good a pledge, or to please some brother whose aspirations lie in that direction. And, sometimes, after careful discussion in the cabinet for a week, a man is selected who would not have been thought of by the Conference, and whose appointment ought never to have been made. A bishop may err by appointing the wrong man to the wrong charge, but he makes a fatal blunder when he selects the wrong man for a district. The pastor is local, and any charge can live a year without a pastor, or with a poor one; but the man who has from twenty to sixty charges to supervise *must* be the right man. We may here say, with due deference to our honored bishops, that a sub-bishop does more hard work for less pay than a bishop, and his perplexities, burdens, and anxieties exceed those of any general superintendent. When the bishop reads out the appointments he goes out of the bounds of the Conference as soon as possible, and thus, by "running away," he "lives to fight another day." But the presiding elder goes home to meet the results of the appointments, and for a year, or years, has to settle his accounts with the preachers and the people, since he remains in constant contact with the complaints, demands, and unpleasant features of the district.

The Length of the Term—The Discipline fixes the length of a presiding elder's term on one district at four years, and the *lex non scripta* relegates him to the pastorate at the end of his term. For several good and sufficient reasons this rule is wise, and yet there are many who hold that the term ought to be lengthened to six years. Some of the reasons assigned for this change have a good deal of weight. If a presiding elder is adapted to the work, and is efficient and successful, he can in six years perfect his plans and finish what he has laid out to do. He can become so thoroughly acquainted with the plans and the men that he can arrange the work and appoint the preachers to the best advantage. Six years would allow him

to make two changes in every charge, and his superintendency would cover more men, and give him more experience, more wisdom and more influence. If it be said that this argument would apply to the lengthening of the pastoral term, it is not granted, for the cases are not parallel. The chief objection to this change in the law lies in the hurt that the presiding elder himself receives. While it may be best for the work it is not best for the man. We think it was Bishop Janes who once said, that a preacher began to lose his pulpit power when he began to be a presiding elder. The fact is, that the duties of the office are so varied and so exacting, and call the incumbent so much of the time out of his study, that he cannot give as much attention to his pulpit preparation as when he was a pastor. And the character of his work requires a peculiar kind of preaching, and the sermon most needed at one point to-day is the very one most needed at another point to-morrow. So, *ex necessitate*, his range of topics is circumscribed. In addition to this, the presiding elder is removed from personal pastoral relations, so that he loses his habits of pastoral visiting, and his skill in managing the social meetings of a charge. There can scarcely be a doubt that any pastor loses to quite a degree his pastoral efficiency by a term in the presiding eldership. Just how much he may be able to regain by subsequent pastoral experience is an open question. But while he may lose in pulpit power and pastoral efficiency, he gains breadth, experience, and wisdom that will in some part compensate him for his loss and will greatly aid him afterward as a pastor, especially as a judge of men and an administrator of the Discipline. The tendency of the public mind toward one term of office, and that a longer one, is seen in the evident drift toward giving one six years' term to the office of President of the United States. I believe that in the near future the Church will try this plan for her sub-bishops.

The Presiding Elder's Work.—As intimated above, the character of the presiding elder's work depends largely upon the section of the country he is in. In the East he is chiefly an administrative officer, doing most of his work in the Quarterly Conferences, preaching when and where it may seem to be specially necessary. But outside of a few cities west of the New York line the presiding elder has much traveling and

much preaching to do in addition to holding the Quarterly Conferences. The people demand that the sub-bishop shall preach to them, as they have to support him and as but few of them see him in the Quarterly Conferences. This demand, if met—and it ought to be when possible—makes the labors pertaining to this office very arduous. A pastor preaches twice each Sabbath, attends the Sabbath school, possibly attends or leads class, and conducts the week-night prayer-meeting. But many presiding elders preach on Friday night, twice on Saturday, and twice on Sunday. In addition to this they often hold a Quarterly Conference on Saturday, another on Monday, and lead the love-feast, and probably administer the sacrament of the Lord's Supper twice on the Sabbath, and possibly baptize some children. We have hardly ever known a presiding elder to violate the Sabbath by holding a Quarterly Conference on that day, as that would be contrary to the entire spirit of the Discipline and Bible. Such labors as above alluded to, kept up for fifty-one weeks, varied only by from 5,000 to 10,000 miles travel, if the district be large and the charges not close together, will tax the energies and vitality of the strongest man. The question is often mooted as to whether a presiding elder is required, strictly, to do more than to hold the Quarterly Conferences and supervise the district, as nothing is said in the Discipline about his preaching. But a presiding elder who does not preach or attend the love-feast and administer the sacraments will soon find that the people do not so understand the nature of his obligations. By the provisions of the Discipline the elder is required "to be present, as far as practicable, at all the quarterly meetings (not Conferences), especially the first and fourth," and the people in most Conferences require one or more sermons from him at each quarterly meeting. In the districts where the presiding elder holds every Quarterly Conference at the first quarterly meeting, the most of the pastors will not have their salaries fixed for several weeks after the Annual Conference, and this often causes uncertainty and trouble. Some of us have found it to be an excellent plan to hold the Quarterly Conferences that would fall later than a month after the Annual Conference at the rate of two or three a day, where they could be reached, and having fixed the salaries, collected the moving expenses, and raised something for

immediate necessities, adjourned the Conference until the time of the quarterly meeting, possibly two months later. In this way the pastor knows what to expect, the stewards know what they have to raise, and the pastor receives some money to use in preparing for winter. It is clearly the work of a presiding elder to look carefully after the financial interests of the preachers on his district, and when any district shows deficiencies in their salaries, the presiding elder, as a rule, has failed in his work, though there may be occasional exceptions.

In this connection it may be proper to refer to the work of the presiding elder in the cabinet, as here he does the most difficult and important duty pertaining to his office. Wisdom in selecting the right man for the right place, and skill in getting the men he wants for his district, are very much needed, for, "*hic labor, hoc opus est.*" An old presiding elder once said that so long as a certain sub-bishop (an admirable preacher) had charge of a district it would be full of "wet logs;" that is, of inefficient and incompetents. The elder who can best man his district is, other things being equal, the most successful, for the week of cabinet work tells for weal or woe as no other week can. To sum it up, the work required of a presiding elder requires nerve, push, pluck, common sense, patience, tact, piety, and a consuming zeal for the salvation of souls and the up-building of the Church.

The Presiding Elder's Salary.—Our bishops receive from three to four thousand dollars each, as salary, and some of them have parsonages. In addition to this, their moving and official traveling expenses are paid, and also their expenses for special extra services. Besides this they receive something (sometimes a good deal) for lectures, dedications, and other special services. They do not receive too much for their labor and responsibility, and not as much as hundreds of men who do less work and are their inferiors in almost every respect. But, as before said, a sub-bishop does as much work as a bishop, and in many respects of a more difficult and disagreeable kind: but west of New York the average salary of the presiding elders is probably not fifteen hundred dollars. Out of this he pays his house rent, moving and traveling expenses, stationery bills, and keeps open house for comers and goers. He receives but very few presents or perquisites, and, unlike a

bishop, he has no spare Sundays for dedications or other extra and paying services. Besides all this, the bishops are sure to get their entire salary, while hardly one presiding elder in a dozen gets his salary in full. Every district ought to have a furnished district parsonage, and ought to pay the moving expenses of the elder. But a very important question is, how to apportion to the various charges the presiding elder's salary. There is a wide diversity of opinion on this point, and many are the methods adopted to save the charges from paying too much in this direction. In a recent New York *Christian Advocate*, a well-known minister gave his views at some length, and with some degree of warmth if not inconsistency. He says that in ¶ 363 of the Discipline the district stewards

are directed by the General Conference to "make an estimate of the amount necessary to furnish a comfortable support to the presiding elder, and to apportion the same, including house-rent and traveling expenses, and also the claim of the bishops apportioned to the district by the Annual Conference, among the different circuits and stations in the district, *according to their several ability*." But the Discipline fails to indicate what this standard of "ability" is to be.

That the salary of the pastor is the most equitable and disciplinary standard of this "ability" is as clear as the noonday sun. For immediately after the words just quoted follows this provision: "And in all cases the presiding elder shall share with the preachers in his district in proportion to what they have respectively received." Bishops, elder, and pastor become pastoral associates in their respective spheres, and share alike, *pro rata*, from the pastoral receipts.

That minister or layman will render the Church at large an immortal service who shall secure the incorporation into ¶ 363 of the "Discipline" the words: "And the salaries of the pastors on the district shall constitute the sole basis on which the salaries of the presiding elder and the bishops shall be distributed among the respective charges." Where can a more righteous standard be found? . . .

And yet he complains that in a certain instance the district stewards did not, in making the assessments, take the salaries of the pastors, *or the generally recognized ability of the charges*, as a basis. Here he seems to admit that the Discipline is correct as to the basis. The Discipline is perfectly right on this point, and no other basis than that of the several "abilities of the charges" would be just or proper; but as its application is left to men whose pockets are interested, the law is some-

times perverted. There would be but little trouble, usually, in this matter, if each charge was represented by an efficient, sensible, and religious district steward. Too frequently, however, only a few attend, and these having matters their own way impose burdens upon others that they themselves ought to bear. There could scarcely be a worse basis of apportionment than the pastor's salary. We happen to know that this plan has been tried and has proved to be a delusion and a snare, if not worse. For instance, a weak charge asks for a strong man to build them up, and in order to get him they must strain every nerve to raise him a salary according to his worth. But they are enterprising and liberal, and agree to give him, say, fifteen hundred dollars a year. Another charge, with a larger and wealthier but stingier membership, pays its pastor only one thousand dollars. The usual per cent. in the West is about ten—that is, the elder's claim is generally one tenth, more or less, of the pastor's salary. In this case the poor but liberal charge pays one hundred and fifty dollars for the elder, while the rich and stingy one pays one hundred—thus the premium in stinginess is fifty dollars. Is this fair? But worse than this. Some charges where the presiding elder was unpopular, and where the pastor and the people had low notions of honesty and honor, have made the salary of the pastor merely nominal, so as to lower the elder's claim, and then made up the pastor's salary in donations. And, as a rule, wherever the elder's claim is to be based upon the pastor's salary, the pastor and elder will both find their salaries reduced, and both will be sufferers. The proper way to arrange the elder's claim is to elect men who will attend the district stewards' meeting—men who are honest, intelligent, and pious. Then, by vote, fix the salary at a living figure, counting all his expenses, and allow him as a sub-bishop liberally for his talents, time, labor, responsibilities and oversight. This done, then take into honest consideration the condition of each charge—its wealth, numbers, spiritual condition, church property (paid for or mortgaged), and all the local surroundings and circumstances, thus meeting the requirements of the Discipline as to the "several abilities" of the charges, and, ordinarily, the apportionment can be made speedily, fairly, and religiously. But if the pastors nominate for district stewards narrow men—contentious or stingy men, or men who are op-

posed to the officer or the office—there will be trouble, and the apportionments will be unequal and unfair, and the elder will fail to get his allowance, and some weak charges will be oppressed.

Raising the Claim.—But granting that the salary is sufficient, and the apportionments to the charges satisfactorily made, how shall the elder's claim be raised? On this point the Discipline says nothing, aside from the general directions concerning the raising of supplies for the ministry. But as in most instances these directions are not carried out, it may be well to consider specifically the elder's claim. The law of the Church is, that "in all cases the presiding elder shall share with the preachers in his district in proportion to what they have respectively received." To us that law seems both unwise and unjust, and it ought to be expunged. While it is true that whether the elder shall receive his claim or not depends almost entirely upon the pastor, it is equally true that the pastor should not pay that claim out of his own pocket, nor should he be paid what belongs to the elder, for each should receive his own dues, and each should stand upon his own merits. In some cases a pastor does his entire duty faithfully, and the people desire to pay his salary in full, while the elder either neglects the charge, or is lazy, or so offensive in personal habits or methods that really he is not entitled to his allowance. In such a case it is unjust to make the pastor share with his superior officer. On the other hand, the elder may be faithful, prompt, and efficient; always on hand and attending to every duty; while the pastor may be lazy, inefficient, and have displeasing personal habits. The people may appreciate the elder's work, and may be willing to pay him to the last dollar, while the pastor, not having earned his money, may fall short in his salary. In such a case it would be thoroughly unjust to make the elder share with the pastor. This *pro rata* method is unfair, and works hardships in many cases. And now we may be allowed to say that it is much easier for a pastor to raise the elder's claim, as a rule, than for the elder to secure for the pastor his salary. For the elder's claim is the smaller, and the pastor is constantly on the ground, and can work the matter up, while the elder is with the pastor's people probably but four times in the year, and then but briefly; and a score of

other important matters claim his time and attention at those times. And then, while the elder gets but few perquisites or donations, and usually lives in a city, where he cannot supplement his salary by cultivating a garden, the preachers have many such advantages, which aid in making a small cash salary go far in providing a comfortable support. One practical point remains to be considered, and it is of importance in many sections of the country; and that is, the best method of raising the presiding elder's allowance. A number of plans are used, and what may work well in one charge may be a failure in another. Where the pews are rented the rentals are expected to cover all current expenses, and nothing need be said about such a charge. In other wealthy and prompt-paying charges assessments are made that cover all claims, and as such charges pay all they promise, no extra collections are needed; but such charges are the exception, while the smaller and feebler stations and poorer circuits are the rule, and in them a great effort is needed to raise the amount required, and much planning is necessary. Two plans in the West have been used with more or less success. At the beginning of the year a separate subscription is taken privately, or a separate assessment made, for the elder, and the pastor collects it—or has the steward collect it—before the quarterly meeting, and the quarterly claim is met at the Quarterly Conference. The other plan is to take a public collection after the morning sermon on the quarterly-meeting Sabbath, and to hold on until the amount is raised. This plan is open to many objections. If the day is stormy the faithful few must pay the claim, if it be paid, and it calls only upon those appointments in the district where the quarterly meetings are held, which is not fair. It also seriously interferes with the sacramental services, which usually follow the Sabbath-morning sermon at the quarterly meeting. If the pastor would take a collection at each appointment before the Quarterly Conference it would be better, or if each appointment would assume and pay its proper proportion at the Quarterly Conference it would be better.

It is taken for granted in all of this writing that the elder is to do his utmost, in person and by pen, to secure the full payment of the pastor's claim, and where both pastor and elder work in harmony, and in each other's interests, both will usu-

ally receive their allowance. If a pastor takes no interest in the elder's claim it will hardly be raised. Or if he allows, without protest, his members to oppose the office or the officer, but quietly indulges their complaints, the sub-bishop will suffer correspondingly. This writer knows a pastor who has served under thirteen different presiding elders, some of whom were not very popular or efficient, and yet not one of those elders ever went to the Annual Conference without the last dollar of his claim, and in only one instance did he leave the quarterly meeting unpaid. And this record covers circuit, and small and large stations. Nor did the pastor pay the elder's claim out of his own pocket, though in a few instances he advanced it for a time, but he never lost a dollar by advancing it. And it is safe to say that the presiding elder's claim, almost invariably, can be, and is, raised where the pastor really tries to have it paid. But the *pro rata* rule is unfair to all parties where there is a deficiency. It works admirably where all claims are promptly met.

Some districts show at the Conference a shameful deficiency every year, while some pay nearly every dollar promised. Just how far a presiding elder is to blame for this state of affairs need not be said, but it may be stated that the fault is not altogether with the people. Possibly the preachers and the elders are largely to blame for this ruinous condition of things, for under some elders and some pastors there are rarely any deficiencies. When a people can be led to see and feel their obligations to God and the Church on financial matters they usually respond liberally.

The righteousness of the Scribes and Pharisees included commercial honesty; the payment of debts and tithes. Our righteousness is to equal theirs in this respect, and to exceed theirs in spirituality. We need business in religion and religion in business; and then may we confidently expect the days spoken of by the prophet Joel, for then God will pour upon his churches that wonderful baptism that came upon them at Jerusalem, when fear came upon every soul, and when multitudes of both men and women were added to the Lord.

W. R. GOODWIN.

EDITORIAL MISCELLANY.

CURRENT TOPICS.

THE CRESCENT IN AFRICA—AFRICA IN AMERICA.*

MOHAMMEDANISM has until quite recently been regarded by perhaps the majority of Christians as an effete and non-aggressive religion. And to-day, despite all that has been written to the contrary, comparatively few are fully aware of its intense vitality and of the vigor of its propagandism. Seventeen years ago, in this *Review*, Dr. Blyden quoted with approval the conclusion reached by several learned investigators, that "Mohammedanism is a thing of vitality fraught with a thousand fruitful germs." Recent events, especially in Africa and India, have justified this opinion. Dr. Thomas P. Hughes, who during his twenty-one years of service as a missionary in British Afghanistan made the condition of Islam a special study, and who in 1876 visited Egypt specially to investigate its strength in that country, assures us, in a valuable paper to be found in the *Andover Review*, that "there were never so many Moslems in the world as there are at the present time." In Schem's statistics their number is set down as being 210,000,000; the number of Buddhists as 340,000,000; of Christians as 338,000,000. When one considers that Christianity is six centuries older than Mohammedanism, these comparative numbers become a suggestive commentary on the relative aggressive force of the two religions. If nothing more, they teach that Islamism cannot be viewed as an effete system.

Is it objected that these numbers represent not its present growth, but a past energy which is now moribund in Mohammedanism? Against this objection one finds the following facts:

1. That there are 50,000,000 Moslems in India alone, and, as Dr. Hughes affirms, "it is a matter of fact which admits of no contradiction that while Christian converts from Islam can only be counted by hundreds, proselytes from Hinduism to Islam can be reckoned by thousands if not millions."
2. That Islamism is now spreading rapidly in the island of Java and in parts of China.
3. That Islamism fifty years from the time of its beginning "swept over northern Africa like a whirlwind," and after a long, stubborn contest superseded Christianity throughout the region lying between the Mediterranean and the Soudan. After its first conquests by the sword it

* *Christianity, Islam, and the Negro Race*. By Edward W. Blyden, LL.D., late Minister Plenipotentiary of the Republic of Liberia at the Court of St. James. With an Introduction by the Hon. Samuel Lewis. 8vo, pp. 423. London: W. B. Whittingham & Co.

advanced southward, not by force of arms, for the brave tribes of Nigritia had never been subdued by a foreign foe, but by means of schools, books, mosques, trade, and intermarriages. Half a century ago it returned to its ancient method of employing military expeditions to compel the submission of pagan tribes to the Crescent. These movements, as Dr. Blyden shows, have been carried on with wonderful activity and success. Within the last thirty years two Negro chieftains, Omaru and Samudu, have led these crusades. The latter, with thousands of Moslem Negroes under him, has quite recently subdued large and powerful tribes which two years ago were pagans, but are now "under the influence of schools, teachers, and the regular administration of law." He has even advanced within two hundred and fifty miles east of the British colony of Sierra Leone. Hence, in the Africa of to-day, says Cardinal Lavigerie, "there are from the Soudan to the Niger and Senegal more than sixty millions of Mussulmans." And Mr. R. Bosworth Smith, a recognized authority on this question, affirms that "it is not too much to say that one half of the whole of Africa is already dominated by Islam, while of the remaining half one quarter is leavened and another threatened by it." And this astounding statement is also accepted by the learned Dr. Blyden, than whom there is no more competent living authority on Mohammedanism in Africa.*

4. That this energetic propagandism will be unrestingly continued is made certain by the fact, as stated by Dr. Hughes, that in the Mohammedan schools at Cairo there are five thousand students, of whom hundreds "burn with enthusiasm at the thought of rescuing from the fire of hell the lost souls of the heathen in Africa."

Dr. Hughes very properly remarks of these facts that they represent "an amazing, a portentous problem which Christianity and civilization have to face in Africa, and to which neither of them seems as yet half awake." The portent of this problem appears still more gloomy when it is studied in connection with the comparatively insignificant results hitherto achieved by Christian missions in that "dark continent." Not that there has been no fruitage of individual conversions there, for it is undeniable that the unexcelled self sacrifices of missionaries of all evangelical denominations in Africa have been productive of many thousand converts whose faith has begotten rich spiritual experiences and exemplary morality. Nevertheless, the startling fact confronts the Christian thinker that while half of Africa, including not its lowest types of intellectual character but "its

*Dr. Blyden is the author of the remarkable book named above. He is a Negro, born in the West Indies, and educated in Liberia. Mr. R. Bosworth Smith says of him, that "he is an accomplished linguist, equally familiar with Hebrew and Arabic, with Greek and Latin, with five European, and with several African languages. He is a great traveler. He has studied the Negro wherever he is to be found. . . . If ever any one spoke upon his special subject with a right to be heard upon it, it is Mr. Blyden. . . . I regard him as one of the most remarkable men, . . . and his book, taking into consideration all the circumstances, as one of the most remarkable books I have ever met."

most energetic and enterprising tribes," is obedient to the faith of Mohammed, "not one single tribe, *as a tribe*," says Dr. Blyden, "has yet become Christian," although "west Africa has been in contact with Christianity for three hundred years. Nor has any *influential* chief adopted the religion brought by the European missionary. . . . There is not a single spot along the whole coast—except perhaps the little island of Corisco*—where Christianity has taken any hold among large numbers of the indigenous tribes."

To relieve the darkness of this somber picture, the writers quoted above seem to concur with Dr. Hughes in thinking that the ascendancy of Islam in Africa must be for the advantage of Christian missionaries in the future, because by it "these hordes of savages are taught to reverence and worship one God." In the same hopeful spirit the Secretary of the American Board, Dr. N. G. Clark, has said that "as a civilizing power Mohammedanism is exerting a very beneficial influence over the wild tribes of Africa." Dr. Blyden also observes, "We entertain the deliberate conviction, gathered not from reading at home but from travels among the people, that, whatever it may be in other lands, in Africa the work of Islam is preliminary and preparatory. . . . We may express the belief of Möhler, that, one day the true laborers may find in Africa a harvest ready for their reaping, and the Gospel speed on its way rejoicing, and Mohammed prove a servant of Christ!" And Dr. H. H. Jessup, of the American Board, also expresses his hope that the monotheism of Islam may be God's instrument to prepare it for Christ.

One cannot well refuse to respect the honest convictions of gentlemen so well informed as Drs. Blyden, Hughes, and Smith most unquestionably are. Neither can one help wishing that their belief, so strongly expressed, may prove to be well founded. Nevertheless, one cannot suppress a desire to learn why Mohammedanism is expected to accomplish in Nigritia and in Southern Africa what it has failed to achieve in other countries. It may be conceded, as claimed, that it has taught one half of the pagan tribes in Africa to abandon cannibalism, human sacrifices, and fetish worship; to profess faith in the Koran, with its monotheism, its doctrines of a future life, a resurrection, a final judgment, and of human responsibility. It has replaced the wizard and his weird incantations by the mufti and his mosque, his school, and his five daily calls to prayer. It has taught that almsgiving, fasting, prayer, and pilgrimage are the four duties obligatory on every convert to Islam. As a result millions of once naked savages now wear decent clothing, have formed habits of personal cleanliness, and have adapted better methods of civil government than were possible under their old pagan ideas and habits. All this, it must be confessed, indicates that it has led them a considerable distance in the direction of higher civilization. But are they therefore better prepared to listen to Christian teachers than they were when living in pagan blindness?

*Mr. R. Bosworth Smith also excepts "one or two isolated spots, such as Abbeokuta and Kuruman" from this sweeping, but too true, statement.

The students of this great problem cited above confidently reply that they are. Yet one cannot surrender one's judgment to their conclusions without serious misgivings. Though earnestly wishing and trying to hope they are right, yet one cannot help asking why, during the past twelve hundred years, and especially during its last century of missionary zeal, Christianity has not found Islamism in any nation to be a preparation for the reception of the Gospel? Is Africa more likely to be led to Christ by Mohammed's hand than Persia, India, or Turkey? If so, how is it that, in Northern Africa, Morocco, Algiers, and Egypt are as indisposed to consider the claims of Christianity as Turkey or Arabia? What is there in the Soudan tribes that should make Islamism among them more favorable to the Gospel than it is wherever else it is in the ascendent? It is doubtless true, as Dr. Blyden says, that the hold of Islam on these tribes is not as yet very deep. Probably it is at present little more than a nominal creed with them. Its beliefs, being but dimly comprehended concepts, have not yet become moral convictions. Nevertheless, the fact of its having led them to abandon so many of their ancient superstitious habits is proof that its grasp upon them is already the grip of a giant. Something in it has had power to move them strongly. What is it? Is it the potency of the great truths which, mingled with pestilential errors, the Koran teaches? Partly, perhaps; for truth, though allied with error, will measurably assert its power even though it be "held in unrighteousness," and thereby prevented from working out its legitimate spiritual and ethical results. Is not the secret of Islam's strength and Islam's failure, both in Africa and elsewhere, to be found in this—that it holds much truth in much unrighteousness? Its truths appeal to man's higher nature, but are spiritually and ethically ineffective because of the errors with which they are blended. It justifies polygamy, slavery, religious war, and a spirit of caste which moves its disciples to look with inexpressible contempt upon unbelievers in its creed. Thus a man may be a good Moslem, sure of paradise in the hereafter, while utterly dead to spiritual aspirations, and indulging his corrupt passions with very slight restraint. It is not surprising, therefore, that so many Africans have embraced it. It has asked no sacrifice of their selfishness, but it has presented them an attraction in the fact that by becoming Moslems they escape the peril of being enslaved; for the great Mohammedan men-stealers, who enslave African pagans without scruple, never reduce a brother Moslem to slavery.

These facts explain, at least in part, the success of Mohammedanism in Africa. But they assuredly do not beget confidence that the diffusion of this cunningly contrived creed can prepare the tribes of the "dark continent" to listen to the voice of the Christian missionary teaching a faith that requires the renunciation of that selfishness which Islam permits its disciples to indulge with so little restraint.*

* In his *Apologetics*, the learned Dr. Ebrard says, that "nothing can be more perverse than the assertion that Islam can become a bridge over to Christianity for the Negro races." He calls it "a mongrel product of maniac fanaticism and cun-

At present, Dr. Blyden assures us, Islam in Africa is tolerant toward Christianity. But will Islam permit the proselytism of its Negro converts? To do so it must become a leopard changing its spots. Regarding itself as the last of divine revelations, and as abrogating Christianity, it is its law that "the *Murtadd*, or proselyte from the ranks of Islam, must suffer capital punishment." In conformity with this law the sultan of Turkey, as late as 1875, informed the British representative in Constantinople that "the right of making proselytes from the religion of the State neither had been, nor was intended to be, given by the Turkish government."* Seeing, therefore, that Islam is governed by one law—the Koran—in all nations, is it not likely, if not certain, that the African Moslems, as they become confirmed in their faith by further instruction, will stand in such decided opposition to proselytism by Christian missionaries as will make it more difficult to Christianize them than it would have been to win them from their abandoned pagan superstitions?

For these reasons one fails to perceive that Islam in Africa is to be a John the Baptist to the Christian missionary. Yet Dr. Blyden's valuable book does make it transparently clear that it is high time for Protestant Christianity to enter with self-sacrificing vigor on the task of winning Africa to Christ. If one half of her tribes have become followers of the Crescent, they, with her remaining pagan tribes, should be speedily shown the superior glories of the Cross. The Koran speaks not with contempt of either the Bible or the Christ, but reverently of both.† This gives the missionary his point of access to the Moslem's good-will, enabling him to contrast the moral majesty, the beautiful tenderness, the life-inspiring truths, and the

ning calculation, which removes from its idea of God the attribute of holiness, and from its idea of Christianity its central point, redemption. Under the varnish of an outward appearance of civilization it has made the culture of the mind impossible." He cites Rholf as showing that it has changed "well disposed and peaceable Negro tribes into crafty fanatics." And he ascribes the literary culture of the times of the caliphs to the old Persian civilization, which Islam could not preserve but only kill out. It emancipates the flesh, degrades the wife, destroys family life, and changes the State into a despotism.

* Dr. Arthur T. Pierson, in his *Crisis of Missions*, observes that "the law of the Koran punishes apostasy with death; but treaty obligations practically annul the Koran, and, since the case of Selim Effendi, in 1857, the government officials (in Turkey) have in numerous cases been compelled to decide that converts to Christianity were not, according to the "treaty of Paris, in 1856," to be molested. But whether the influence of European governments will be able to make itself thus felt among the Moslems of interior Africa or not is far from being certain.

† In the *Indian Evangelical Review* for January last there is a paper by the Rev. Dr. E. M. Wherry, in which he proves "by the testimony of the Koran that Mohammed recognized the existence of genuine and uncorrupted copies of the Jewish and Christian Scriptures in his day, and that, in consequence, Mohammedans are bound by the authority of their own prophet to accept the Christian Scriptures as genuine and uncorrupted. . . . They are in like manner bound to accept these Scriptures as for them the divine rule of faith and practice, notwith-

pitiful love of Jesus with the character and teachings of Mohammed as the latter are represented in his Koran. And since the missionary is no longer compelled, by the force of unbending circumstances, to labor chiefly among the inferior tribes which have their *habitat* along her sickly western coast, but can safely penetrate the vast interior, with its better climate, he can reach those higher types of humanity which inhabit the center of that vast continent. But Dr. Blyden and most other well informed travelers and writers are as one in affirming that the white man cannot live long and work with effect in tropical Africa. What then? Must the millions of that much-injured country be left as a prey to the Crescent? Nay, nay; that must not be. It belongs not to Mohammed but to Christ, who has redeemed it with his blood. He commands and expects his Church to achieve its conquest for him. How can this be done?

Dr. Blyden's response to this inquiry is given in the words of our late lamented and beloved Bishop Gilbert Haven, who is credited with saying, "Africa in America" must redeem Africa. In other words, the Christian Negroes of America must undertake the mighty task of winning their ancestral home to the cross of Jesus. He argues this point chiefly on two grounds: 1. The Negro, because of the existing and apparently incurable race repulsion, can never gain recognition in America as the white man's equal. His relation to his white brother must always be that of an inferior, and therefore his development and his self-respect require that he should emigrate to the home of his ancestors. 2. The Negro can live, work, and enjoy good health in Africa, where he will be recognized as an equal, and be free from the depressing influence of the white man's assumption of superiority, and can develop a powerful Negro nationality. Moreover, by being able to approach the native African in the spirit of equality and real brotherhood, as the Negro teachers of Islam now do, he is more likely to win him to faith in the Gospel than a white missionary, who is very rarely, if ever, able to feel other than as a man belonging to a superior race, and cannot therefore say to him, without mental reservation, "We are brothers."

For these reasons Dr. Blyden seeks to beget such an enthusiastic passion in the Christian Negroes of American birth for the people of their ancestral home as will move them to emigrate by thousands, and to teach both Mohammedans and pagans, by their example and precept, the truth as it is in Jesus. As the Jews left the land of their birth and bondage, and sought the country given by God to Abraham, their great ancestor, so he would have these Negroes quit the scenes of their centuries of wrong and suffering, and return to the land from which their fathers were violently

standing their doctrine of abrogation. . . . It will plainly follow that the Koran must be rejected on the ground of its own teaching."

In support of his main statement Dr. Wherry cites the following from the Mohammedan creed: "I believe in God, in the angels, in the Books" [the books and the prophets are the Christian Scriptures], "in the prophets, in the day of judgment, and in the decrees of God."

turn. That there is an aspect of moral grandeur in this idea none will dispute. Will it inspire "Africa in America" sufficiently to lead it to enter upon such a great and holy crusade?

The decision of our Negro brethren will turn, perhaps, on their acceptance or rejection of Dr. Blyden's basic theory that they never can overcome that racial repulsion which dooms them to a relation of inferiority in this land. If that repulsion is chiefly the result of their having been a servile race, time, culture, and self-development may overcome it. But if it be natural, time will modify, though it may never wholly overcome it. This question the Negro must decide for himself. His right to stay and test the problem is as unquestionable as is his right to embark in such an enterprise.

But if he resolve to go he needs to ask, Is it practicable to secure emigrants of the right type to accomplish the desired result? That idle, ignorant, unchristian Negro emigrants would only deepen the darkness of Africa is self-evident. To Christianize that much-wronged country, energetic men and women, who are genuine Christians, possessing persistent, fearless spirits and educated minds, are needed. Can enough of this class be prevailed on to join in this proposed crusade for the salvation of their ancestral home? The leaders of the African Churches in America can best answer this momentous question.

If organizations for emigration actually exist, they prove that "Africa in America" is strongly moved by a desire to find some place where its development will not be hindered by the race repulsion which is its oppressive nightmare in this land. Whence this desire arises, and whither it tends, who can tell? If it shall end in its actual emigration on a large scale, one cannot reasonably doubt that its most promising goal is, not South America, as some contend, but the vast range of fertile lands lying in the Liberian Republic, and in the rich valleys of the Congo and its affluents. Bishop Turner, of the African Methodist Episcopal Church, appears to be of this opinion, for he is cited as saying "that to my certain knowledge there is a general unrest and a wholesale dissatisfaction among our people in a number of sections of the country, and they sigh for conveniences to and from the continent of Africa. . . . The remedy is thought, by tens of thousands, to be a NEGRO NATIONALITY."

If this unrest is deepening, as Bishop Turner affirms, what does it import? Is it an impulse begotten by Providence for the purpose of leading "Africa in America" back to its ancestral home, that it may carry with it the example, the energy, and the blessedness of Christian civilization? If this be its meaning, it may bless Africa by checking the present progress of Islam. And, by showing the superiority of such civilization over that promoted by the false faith of Mohammed, it may also win away its converts from the Crescent to the Cross. Thus a "Negro nationality," created by the emigration of the Christian elements of "Africa in America," may be God's plan for flooding the Dark Continent with the light of the Gospel.

Grave results are included in this problem. The emigration of Negroes

by thousands would soon very seriously affect the supply of laborers in the Southern States. The hardships inseparable from extensive colonization would severely try the courage and the endurance of the emigrants. The loosening of the ties of moral restraint which always accompanies emigration and settlement on uncultivated lands would put the faith of many to a crucial test. If successful, despite these incidental evils, the presence and influence of Christian homes and Christian villages and Christian churches in Africa would be the precursor of the triumph of Christianity among a people long afflicted and cruelly wronged. If unsuccessful it would be a sad calamity. These are questions that need to be duly pondered both by colored and white citizens in America. They are questions which appeal strongly to the sympathies and hopes of the Christian Church. She cannot well help deep sympathy with the aspirations of the American Negro; neither can she wholly refuse to hope that he may yet prove God's chosen instrument for the regeneration of a land which is a grave-yard to many white missionaries. But since the problem is not yet fully worked out her duty in the premises is not transparently clear. She assuredly ought not to throw herself in the way of this singular impulse said to be working in the Negro mind, because by doing so she may be fighting against God. But she can, and should, watch, pray, and wait its providential unfolding. The time may be near in which she may feel it her duty to give it her full sympathy, and to freely contribute her money to help transfer "Africa in America" to Africa, that, through it, Ethiopia may soon be seen "stretching out her hands unto God."

CHRISTIANITY AND THE ETHICS OF THE BUSINESS WORLD.

HAS spiritual Christianity any stronger, any more dangerous, foe than "Mammon" in these modern days and in our own land? To the superficial observer the forces of skepticism which, armed with the offensive weapons of rationalistic criticism are making desperate assaults on its foundations, appear to be its deadliest adversaries. But men of deeper insight know that, though these assailants may retard its growth by strengthening the unbelief of unregenerate minds, they cannot destroy the faith "once delivered to the saints," because the truth on which that faith reposes becomes self-demonstrative in every man who cordially embraces it. To such obedient souls the false philosophies and specious reasonings of infidelity are as chaff driven by the wind. But Mammon is a subtle and deadly foe, who makes his attacks not directly on Christian truth, but on that divinely created love for God and man which is the essence of all spiritual life. As the malaria of a marshy country is more destructive to an army than the bullets of its foes, so is the self-loving spirit of the world often vastly more injurious to the life and progress of the Christian Church than all the arguments that skeptical philosophers and scientists can invent.

The "god of this world," whom Jesus personified as "Mammon," in

seeking to diffuse the poison of that selfism which is destructive of the soul's higher life, wears an aspect of plausibility, and is endowed with the dangerous gift of flattering speech. Since human selfism decreed his apotheosis, he no longer appears, as Milton saw him,

"The least erected spirit that fell
From heaven,"

whose "looks and thoughts were always downward bent," but as a god whom countless leaders in the marts of business worship, and whom they serve with all their hearts, minds, and strength. On his altars, selfishness offers daily sacrifices of honor, honesty, truth, fairness, and respect for the rights and interests of other men as the price of the gold which he scatters in lavish abundance among his most unscrupulous worshipers. In his unhallowed temple men are taught how to frame plausible theories in defense of gambling speculations, "corners," "trusts," "combinations," "pools," briberies, railway-wrecking, betrayals of official obligations, adulterations of food, fraudulent manufacturing, dealings in things injurious to health and public morals, and similar methods of gaining wealth by wronging other men. And having reduced these theories to practice, and reaped "filthy lucre" thereby, they move among other men, crying, in the spirit of the ancient Ephesians respecting their goddess Diana, "Great is Mammon, by whose favor we heap up much treasure!"

Did these Mammon-worshipers constitute a class in society separated from the Churches of Christ by well-defined barriers not easily crossed, their influence over the latter would not be alarmingly potent. But so great is the number of Christian business men, so intimately related are the common interests of society, so numberless the mutual services required for the development of political, family, and social life, and so dependent is the individual on the co-operation of the many, that there is, there can be, no barrier but a moral one between the servants of Mammon and the servants of Christ. They must mingle one with another. Both must live by transacting business under those established economic principles generally recognized as the laws of trade. The influence of both is therefore interpenetrative. Consequently, the selfism of Mammon worshipers must act adversely on that sense of duty which compels every spiritual man to recognize the law of love to one's neighbor as a limitation on his business actions. For, both by word and deed, the former often audaciously declares that law to be utterly inapplicable to existing modes of business. Their golden rule is to get gold, not by fair means only, but justly or unjustly, as occasion may require.

By this unavoidable continuous intermingling of innumerable Christians with the avowed servants of Mammon, the former are powerfully tempted to become partakers in transactions which, though bearing the stamp of conventional approval, are yet so essentially selfish in principle as to fall under the ban of a truly Christian conscience. In *form* they wear an aspect of innocent trade. In *fact* they are based on a total disregard of the rights and interests of other men. Take, for illustration, a coterie purchasing

large quantities of wheat or coffee, or any other commodity, for the purpose of creating what is called a "corner" in the article. Viewed as a simple act of buying this may be made to look like innocence itself. But when it is seen that the action of the coterie, if it end in success, will assuredly bankrupt certain other parties who trade in the article "cornered," its apparent innocency proves to be only a mask concealing an intentionally cruel selfishness exulting in the iniquity of seeking gain by reducing a brother man from comparative affluence to probable beggary. And if the purchase is made by the aforesaid coterie on what is technically termed "buying on a margin," it further appears as an act kindred in quality to that of the gambler who risks a sum of money in expectation of getting a larger amount from his fellow gambler, for which he intends to give no equivalent. It is, in motive, purpose, and effect, an unqualifiedly selfish deed, a plain violation of that divine law of human brotherhood which says, "All things whatsoever ye would that men should do to you, do ye even so to them."

It is this unballowed selfishness, incarnated in almost innumerable modes and kinds of modern business, and constantly confronting Christian men in every mart of trade, that makes Mammon the most dangerous foe of the Church of to-day. The precise point at which that innocent self-interest which stimulates man's industry must pause, or be deformed into guilty selfishness, is sometimes so indistinct to one's moral perceptions that even a good man, if his conscience be not quick and healthfully scrupulous, may pass it, and find himself like one suddenly entangled in a snare. The act may be one in which the wrong it is designed to inflict is so indirect, and is to reach its victim by such circuitous ways, that one unskilled in the devices of the times may be unaware of its injurious bearing on other men's interests until subsequent reflection sheds light upon it. It may include an unjust watering of stock, or a project involving bribery, or the unfair depreciation of a coveted property, or a conspiracy to affect the price of a vendible commodity, or some other of the countless methods by which unprincipled financiers add to their riches by despoiling others. Into some such transaction a truly Christian business man may be beguiled by plausible representations which, being partial, conceal its real aim. His participation in it may therefore be innocent in its beginning. But, being in it, he is placed where the fascinations of large prospective gains soon begin to act on his love of acquisition. Before he fully discerns the wrong involved, he is under the spell of an enchanted imagination. "There are thousands in it!" his financial partners gleefully exclaim. But as the scheme matures its injurious bearings on other parties are developed. He then discovers that his promised gains must come from the, perhaps ruinous, losses of other men. He is startled. His conscience protests. His sense of justice to men and his duty to his Master bid him sever at once his connection with the affair, even though it may cause him more or less serious embarrassment. But, alas for his relationship to Christ! His anticipation of large gains has already stimulated his self interest into a passion, has narcotized his conscience,

and so depressed his spiritual life that its action is no longer strong, but like a feeble, intermittent pulse. The first costly step has been taken. He hesitates to retrace it, listens willingly to the maxims of worldly men, yields to the persuasive force of evil example, and finally consciously abandons his obligation to be governed in his business by strictly Christian principles. He thus deliberately enters that service of Mammon which separates him in spirit, if not in form, from the service of God.* He has reached a crucial point in his experience, such as is finely illustrated by these noble words of Emerson:

"If, nevertheless, God have called any of you to explore truth and beauty, be bold, be firm, be true. When you say, 'As others do, so will I; I will renounce my early visions; I must eat the good of the land, and let learning and romantic expectations go until a more convenient season;' then dies the man in you; then once more perish the buds of art and poetry, as they have died already in a thousand thousand men."

Change the phrase "learning and romantic expectations" into moral nobleness and immortal expectations, and "art and poetry" into true manliness and exalted character, and these words of Emerson are strikingly descriptive of the Christian business man who, when brought face to face with an opportunity to gain gold by immoral means, has trampled on his principles, and let go of the most precious thing in his soul—his loyalty to God, truth, and justice. The Christian in him has died.

But these statements of palpable facts may appear to some as inconsequential commonplaces. In reality they are of vital importance to the life of the Church. They are a menace to the principle on which her existence depends. What is that principle? Is it not that of individual loy-

* Since writing the above we have seen an article in the *Andover Review* entitled "Commercial Enterprise and the Criminal Law." It is by Ellis G. Seymour, Esq. It aims to show that "all those devices known in modern parlance as corners, business trusts, and manipulation of the markets in every form" are recognized in the common law as "criminal." He cites Lord Ellenborough as saying, "That which strikes at the price of a vendible commodity in the market is a fraud leveled at the public." He also quotes Mr. Sergeant Hawkins as saying, "All endeavors whatever to enhance the price of merchandise, and all kinds of practice which have an apparent tendency thereto, . . . are highly criminal at common law." He further cites Coke, who says, "The ingenuity of man could not contrive a shift to enhance the common price of commodities, whether by word, act, conspiracy, or news, that an attempt to execute it would not be punishable as a crime." And, commenting on the words of these great jurists, Mr. Seymour himself says, "So far as commercial enterprise is directed to raising or sustaining the selling price of what it deals with, it has ceased to be a benefit to the community and become the reverse. It is enterprise of precisely this kind whose license kindles anarchical and insurrectionary feelings among the mass of the people." How, then, it may be pertinently asked, can a Christian, who is under obligation to the law of love to his neighbor, which is wider in its sweep than "common law," be a party to devices condemned by both divine and human law without separating himself from Christ?

alty to Christ, so absolute as to be exclusive of selfism? Could Christ's Church exist without disciples to whom his words are supreme law, who put him first in all things, who, animated by his love, not only abstain from doing financial or other injury to their fellowmen, but adorn themselves with that "virtue" which Cousin defines as "a struggle against passion (selfism), a disposition to contribute to the happiness of others?" Manifestly it could not, because a living Church must be constituted of regenerated souls, who, having renounced their inherited and long-cherished selfism, have solemnly promised to love Christ, not in word only, but with an affection which seeks its highest gratification in doing His will.

The drift of the Mammon worship of to-day is to corrupt this divinely born affection, and to restore the reign of selfism. It aims to strike the Church where she is most vulnerable. Discerning the "heel of Achilles" in the liability of this affection to be alienated, the "god of this world" seeks, by manifold and novel devices, to inflict a deadly wound upon the Church by alienating it. And therefore it is that a question of life or death to the Church is involved in her conflict with the excessive activity and abnormal devices for the rapid acquisition of wealth which now give character to the doings of the business world. If her members who are men of business generally succumb to the law of selfism now prevailing in the world, they must inevitably lose their spiritual life, and thereby deprive her of a measure of her power. If with this loss they retain the form of godliness, and continue in the Church, the contagion of their example, the influence of their formalism, and their assured consequent hostility to faithful ethical preaching, must depress the spiritual tone and lower the moral standard of the whole body. Social amusements opposed to godliness will then be devised to hold her organization together. But her light will be darkness, and, instead of revealing God to men through her unspotted moralities and beautiful charities, she will stand before the world ethically disfigured, and, while still persuading herself that she "is rich and has need of nothing," will, in the sight of God, be "wretched, and miserable, and poor, and blind, and naked."

To preserve her own existence, therefore, the Church of Christ needs to stem, as best she can, the swelling tide of immoral methods of business, which is threatening to sweep honor, honesty, truth, justice, and fair dealing from our markets, manufacturing establishments, railway corporations, and business exchanges. She may not be able to stay it in that part of society which is avowedly hostile to religion, but she can call on her own members to pause, to "orient themselves," as Eastern travelers do when halting to observe the sun while crossing the deserts, and to learn that they cannot act on the supremely selfish principles of modern business and retain their spirituality. She can vigorously teach the truth that bad morals and true spirituality cannot co-exist in any man. She can affirm, on the authority of Jesus Christ, that if spirituality be genuine, the life must be ethically pure; if the life be corrupt, the spirituality is either sickly sentiment or intentional sham. For, as it is finely expressed by Professor C. C. Everett, "in the teachings of Jesus righteousness and

religion are found each interpenetrated by the other. There is no religion apart from righteousness, and no righteousness unsanctioned by religion." "And," says St. John, "this is love, that we walk after his commandments," which is equivalent to saying that true spirituality is inseparable from strict morality.

There is perhaps no clearer evidence of the presence and growth of selfishness in society than the fact that not a few professing Christians deny that certain classes of unjust transactions are immoral. A gospel maxim teaches that "love worketh no ill to his neighbor." This truth, though accepted as applicable to such open immoralities as the adulteration of food, the sale of strong drinks, the violation of official trusts, thefts, adulteries, etc., is regarded by many as inapplicable to financial operations the profits of which must represent the losses, often the ruin, of other men. "Business," they affirm, "is business, and not religion." And, therefore, the successful operator, while exulting over his gains, looks with Cain-like coolness on the plucked victim of his scheming, and quiets his conscience, if perchance it whispers rebuke at all, by asking, "Am I my brother's keeper?" Surely it is fitting to tell such a man that by such theoretical and practical selfishness he demonstrates himself to be utterly devoid of either a true concept or the possession of that spiritual life which, because its essence is love to God, must also be love to men. Not God but selfishness is supreme in his heart. And though he might possibly shrink from being told that his selfishness is identical in essence with the selfishness of the immoral and criminal classes of society, it is even so. The selfishness which is the root of every species of immorality is also the root of his financial methods, as it is also the source of that love of money which St. Paul calls the "root of all evil." This is a startling fact. And a man when told that the germ of gross offenses against God and man is also the governing force of his business may well stand aghast before it, and exclaim with Hazeel the Syrian, "Is thy servant a dog, that he should do this great thing?" Yet the fact remains. His selfishness, though as yet undeveloped into unconventional and gross offenses; is identical in its essence with the principle of every crime that man may commit. Why else did Jesus declare that "out of the heart (the self-centered heart, that is; selfishness) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies?" Can these words mean less than that the selfishness which gives birth to an evil thought may also become the accursed parent of deeds which spoil all beauty of moral character? But, since this is their meaning, how can the man whose selfish business transactions must inevitably involve loss and suffering to his fellow-men sustain his claim to be a disciple of the unselfish Christ? He cannot sustain it. In truth he condemns himself by making it, inasmuch as it is a law of that spiritual life which arises out of the love of God shed abroad in the heart that it must beget love to man. As Walker expressively phrases it, "the LOVE-DEATH of Christ, revealing the active benevolence of the Divine heart, communicates LOVE-LIFE to the souls of believers." And that love-life not only works no ill to one's neighbor, nor does him any injustice, but

guards his interests and promotes his well-being. It gladly obeys that beautiful precept, "Thou shalt love thy neighbor as thyself." When, therefore, a business man deliberately seeks profit by methods which work injury to his fellow-men, does he not thereby demonstrate that his soul is estranged from that love life which finds its highest delight in beneficent deeds? And when he defends his evil practices with arguments, does he not prove either his insincerity or his ignorance of the nature and effects of a life centered in God?

No attentive reader of the New Testament can fail to note how carefully it guards the shameless tendency of human depravity to abuse the abounding grace of God by making it an excuse for ethical misconduct. Men will extol the grace, grow rapturous in speaking of the mercy of God, while in practice they trample on his laws of love. But, as if recognizing and aiming to forestall this depraved disposition, the Saviour laid the strongest possible emphasis on the doctrine that an ethically pure life is inseparable from genuine faith. He even put this truth into the mouth of John the Baptist, his precursor, the key-note of whose preaching was a call to prepare for the Lord's coming by a repentance bearing as its fruits not meaningless tears, but deeds of charity, honesty, truthfulness and peace, with contentment. (Luke iii, 11-14.) And almost at the very beginning of his own teaching Jesus preached his memorable Sermon on the Mount, which is an inimitable epitome of the nature and ground of all ethical science. Moreover, in defining the love which is the essence of Christian life, he kept the rapturous emotions proper to that divine affection almost out of sight, and taught men to look for it, not so much in their feelings as in their actions. "Ye are my friends," he said, "if ye do whatsoever I command you. . . . If ye love me, keep my commandments." And he summed up his commandments in these noticeable words: "A new command I give unto you—that ye love one another." In these words the Master joined supreme love to God and love to man in holy wedlock, thereby making the ideal Christian life to consist in the union of spirituality and ethics. Hence, he who truly loves God not only refrains from doing wrong to his neighbor, but positively loves him with an affection that seeks to do him good.

Where, then, can we find the antidote to prevailing selfishism but in a sweeping revival of that unselfish spirituality which spontaneously produces ethical fruit? How can the intrusion of selfishism into the Church be prevented unless she place renewed emphasis on the indestructible fact that unethical spirituality is but frothy sentimentality foaming out its own shame, and not the true spirituality which "minds the things of the Spirit," and which is the synonym of obedience to Christ? Even Kant recognized this principle when he observed that "in the moral law we touch the Substance of things," that is, God. Thus the spiritual mind in its aspirations touches him by whom its impulses are begotten, and is ever seeking to know not the minimum of its obligation, but its utmost extent. It desires to do all his will. And by thus rising Godward, the man finds his conscience illuminated and quickened. His ethical con-

cepts are thereby broadened. He begins to see human duty not as the world sees it, but as God sees it, and as Christ taught it in his incomparable moral precepts. And he sees it, not merely as something to be sentimentally admired and talked about, but as something to be done, to be felt in the conscience, to be put into the life, to be coined into sterling deeds in all his relations to humanity.

Possessed of such a divinely begotten and aspiring inner life, a man will not even feel inclined to regard any of his activities as outside the claims of God. It will rather be to him a source of gladness that he may carry his love-life into all his business transactions, his political relations, his social habits, and his churchly duties, thereby making every act of life a holy thing, an offering of love on the altar of self-consecration. The example of every such a man is a luminous rebuke to the selfishness of the times. And whenever it shall be an unquestioned fact that the business ethics of Christian men generally are thus free from the taint of prevailing selfishness, their influence will become a swelling tide, sweeping with purifying force through the entire business world. Blessed, therefore, is that Christian business man in whom spiritual affection is a curb on all selfish ambition to be rich, and to whom the smile of God is more than a compensation for all the sacrifices of opportunities to acquire large wealth which the voice of duty may require at his hands. To such a man these words of Spenser will be clearly intelligible :

"Loss is no shame, nor to be less than foe;
But to be less than himself, doth mar
Both loser's lot and victor's praise also;
Vain others' overthrow who self doth overthrow."

FOREIGN, RELIGIOUS AND LITERARY.

SWITZERLAND seems to have a marvelous gift for taking the lead in good works. The little city of Geneva has a splendid record for activity in civil and religious liberty, and many purely humanitarian movements. One of the latest is that of having given birth to the noble effort for the relief of human suffering known as the "Red Cross."

The stupendous scale on which is waged modern warfare entails a vast deal of suffering among the sick and wounded of the conflicts, so that the sanitary service of the army is totally inadequate to relieve the great mass of suffering that follows in the immediate wake of battle. The Genevan Society of Public Utility saw this on the battle-field of Solferino in 1859, in which were engaged 300,000 men, and the sequel of which was cruelty so horrible that complaints arose in regard to it in all parts of Europe. The said society then turned its efforts in the direction of affording organized relief in aid of the official sanitary service.

A commission was appointed to study up the matter and report. They recommended an international convention for the adoption of ways and

means and rules. The movement was so well received that at the first meeting there were delegates from fourteen governments and various philanthropic associations. The result was the formation of an international association, in which each State should have its own society and be a member of the great body. Their respective governments were to assist in supporting them, but the movement was to be mainly a popular and voluntary one, and they were to be at the call of, and work in harmony with, the military authority. They were to establish hospitals, enlist workers, from nurses up to surgeons and chaplains, and always be close at the rear of the army for immediate aid. They adopted an international and neutral flag—a red cross on a white ground—and all members of the corps were to wear a white arm-band with the red cross. In each and all instances the workers were to be neutral and inviolable, and were to help friend or enemy.

At first the "red tape" of the army was inclined to be cool toward a purely civil measure; but when, in the famous conflict between Prussia and Austria in 1866, the Red Cross of Prussia sent out from Berlin in the rear of the army their own special train with 200 salaried employes, aided by 250 voluntary nurses, male and female, bearing supplies of all kinds to the amount of 200,000 pounds, with a value of \$60,000, making a train of twenty-six cars in all, the nation was fairly crazed with joy at this popular support and sympathy for the soldiers.

The success of that expedition settled the case, and the Red Cross became at once the welcome auxiliary of armies. During the Franco-German war the Red Cross reported but 12,000 deaths in the hospitals, while in the French armies, where the Red Cross had not been established, there were reported no less than 120,000. Since this period the Red Cross has been active in Bulgaria, in Khiva, in Atcheen during the troubles with Holland, among the Zulus when attacked by the English, in the conflict of the French with Tunis, and more recently in Tonquin and Annam. Nearly all civilized countries now belong to the league. Even the Turks have come in, making the single condition that they might float the crescent instead of the cross on their banner. Japan has recently joined it, as has the Shah of Persia. The last international convention was recently held in the little Swiss city that gave it birth.

POOR SPAIN is still tossed from post to pillar by the bitter discussions of parties, and is always on the eve of revolution. What a sad fate she has, for a country that was once the mistress of the destinies of the world! The queen herself, in view of her nationality—for she is to the Spaniards in one phase only the hated Austrian, as was Marie Antoinette in France—is doing excellent service as the regent for her infant son. She has risen to that nobility of womanhood that maternity alone can inspire, and lives in and for her child. The Spaniards see this, and her devotion to them for her child's sake has for the nonce won them to her support. But she is in a stormy sea, and needs to steer her bark carefully not to receive a rude shock on some shoal or reef. Her liberal

statesman, Sagasta, has the wisdom and courage to grant the liberty of public assembly and of worship, and has declared himself in favor of civil marriage and trial by jury. All these things are violently opposed by the conservative element, led by Canovas, who is a model man in many regards but whose policy is detestable.

The multiplicity of political parties and counsels in Spain is made the more inconvenient because they will all have a hearing *volens volens*. They are not willing to remain in the minority with the patience to let their cause grow according to its merits. They are so ardent and passionate that they must continually conspire, and *pronounce*, and fight and kick like unruly, passionate children. This makes it hard work for the sincere and ardent patriot to pursue his course in patience, hope, and peace.

The noblest statesman and patriot in Spain is still the gifted Castelar. He is at the head of a moderate party, and the enemy of all violent revolutions. He is incessantly engaged in the work of educating and elevating his people to a better political and national life. His eloquence, wisdom, and pure love of country make him indeed the first among his countrymen. It were indeed a happy day for Spain were she to conclude to listen to his counsels and confide in his manly wisdom. It is Castelar's misfortune that he has too far anticipated his age.

The curse of Spain is her Catholicism, which she defends with a perfect passion from all invasion from without. The new ideas that have so transformed Europe in many regards make no headway in Spain, where all religions and all political liberalism are alike regarded as heresy. This determined attitude of Spain and the mass of the Spanish population makes the work of Protestant missionaries very difficult. But still they work on with patience and hope. Theoretically the doors of Spain are open to the free preaching of the Gospel, though every chicanery is resorted to in order to evade or counteract the privilege. But in the face of all this the Protestant work goes on. In spite of persecution and injustice the Protestant faith is now taught in about one hundred and fifty villages or towns, and there are more than one hundred and fifty Protestant schools. Colporteurs are busy all over the land, and thus the Gospel is being spread in spite of hoots, and stripes, and persecution of every shade and kind.

THE CITY OF PARIS is cursed with a municipal council that is fairly imbued with the spirit of evil. It has undertaken to purify the common schools, and, indeed, all the public institutions of the capital, by introducing a lay element in the place of the clericalism of the old *régime*. But this assembly, instead of taking the neutral ground according to its theory, is actually making a strong propaganda of *irreligion*, so that a very grave peril threatens the schools of Paris.

The first thing they did was to eliminate or expurgate all the textbooks containing the name of God, even in an indirect allusion, as, for instance, in the name "Providence." They suppressed all religious service in a violent and offensive manner, and then, instead of stopping on neutral

ground, went away over to the teaching of blasphemy. One of the sacrilegious wretches went so far as to declare that the "fellow called God" should be consigned to the lumber-room, as not being in harmony with the progress of the age. They have been for some time brutally executing the decree of laicization of the hospitals; that is, all the voluntary nurses in the form of almoners and sisters of charity are being expelled from the "Hotel Dieu," the great hospital for the poor of Paris. This is a cruelly severe measure on both sides, for many of these faithful women have made for themselves no other home and occupation than that found in this retreat of suffering and misery. It would be easy to leave all these where they are, with the condition that they do not interfere with the religious convictions of the patients. But as these are naturally nearly all Catholics, they know and want no other faith in time of trial. Even one of the lay nurses has, after a long deliberation of the council, been dismissed because they found a crucifix in his private room. This is certainly a direct outrage on liberty of conscience.

The reform measures of this astute body in the schools consist in driving out the writings of the greatest and purest names in French literature, and adopting those of the most noted atheists and infidels. They propose founding also, with the money of the people, a chair of "Materialistic Evolution," with a view of training up a race of teachers that may produce a harvest of pupils like themselves. Can it be possible that the government will dare to indorse so vile a measure as to impress upon the public schools of Paris this base mark of irreligion? Yet the fear is that this vileness will be infectious, and extend to the other large cities of France. There is no graver evil of the period than this systematic effort to dechristianize the rising generation by violating the elementary principles of common law under the hypocritical name of neutrality of the State. The best men of the French Chambers are now trying to bring this matter to the light of day by exposing the hypocrisy of these veritable Jacobins. They are as much the Jesuits of atheism as ever were the Capuchins the propagators of ultramontaniam. It is certainly time to bid them cease their war on religion and morality, before they succeed in possessing the souls of the children of the day and molding them in their own image in the slime of base materialism.

THE LAND OF HUSS seems to have its troubles in full measure. For a score of years there have been growing efforts on the part of the old Czech element to restore the language that was thought at one time to be dead and buried. But about the most difficult thing to eradicate from a nation is its mother-tongue, however little it may be adapted to the needs of the present. For a time the conflict was purely political between the Czech and the German element, Bohemia being a portion of the Austrian empire, and represented in the imperial Parliament. But, as the quarrel grew, it extended to the courts, the church, and the school. These latter were divided into German on the one side and Czech on the other, so that the children were early taught to despise each other; and in some sections,

where one element dominated largely, the other had no public elementary schools at all.

At last, some six years ago, the strife extended all the way to the famous University of Prague, at one time the leading school of all Europe, with twenty thousand pupils, making it the great and attractive center of a host of distinguished scholars. The result was, after a bitter conflict, the division of the University into two camps, in one of which the language was German and in the other Czech. But the work of division was not clearly done, because it was not carried into the theological faculty, where now lies the bone of contention. This ancient branch of the University contained only about one fifth of the German element, and it was left untouched because the chancellor of the theological faculty thought it dangerous to make a national division of the clergy. But a full university was promised to the Czechs in order that they might cease their troubling, and there seems nothing else to be done but to give it to them, notwithstanding the efforts of the archbishop to the contrary.

On the inauguration of the new rector, in November last, the retiring rector announced that the academic senate saw the necessity of this measure, and had warmly recommended it to the minister of public instruction. The minister received the deputation in a friendly manner, and assured it that he took an interest in the measure, and that it should be carried out as soon as it was possible in a satisfactory manner. In the meanwhile, in the archiepiscopal seminary, the theologians of both faculties work together as before. We regard the quarrel as a sad and foolish one.

THE GERMAN MISSION IN SPAIN is a marked success, and has been mainly under the superintendency of Count Bernstorff, of Berlin, who went there in 1870 when Spain was first open to Protestant effort. The result of this journey was, to send Pastor Fliedner to Madrid, who has been uncommonly active amid the greatest embarrassments. Count Bernstorff recently made another visit to Spain in order to make a personal inspection of the work accomplished. He finds the condition somewhat changed in comparison with 1870. The full liberty and favor which greeted the Protestant movement at the period of the Republic has been much curtailed since the return of the Bourbons. Here and there Protestants find obstacles placed in their way by the government, but the influence of the upper on the lower classes of the population works effectively in keeping many from the Protestant service.

But still greater obstacles are present in the low grade of moral culture among the masses, the unfortunate experience of some of those who devoted themselves to the work in a weak way, and the differences that exist among the different sects engaged in the work. These troubles are made no less by the activity of the Jesuits in the schools, and the total absence of Sabbath consecration in all the land. But still the work goes forward, though not so rapidly as in the beginning; the movements are more quiet, steady, and judicious. In Madrid, in 1870, there was only one Protestant chapel

—now there are six; in all Spain there are about sixty to seventy Protestant congregations, or at least mission stations. Pastor Fliedner estimates the members at twelve thousand. Besides the German mission, there is one English Episcopal, one Scotch Presbyterian, one Wesleyan, one Baptist, and one American Congregational. In Madrid the German mission is the only one that possesses property, having a home in which is a chapel, a primary school and upper school, an orphanage, and a hospital. The greatest importance is attached to the school and the printing department. There are already several Spanish periodicals issued by the various workers. The call is still for aid in money and workers to build up a solid foundation for continuing the work to ultimate success.

THE PAPAL JUBILEE has not only opened the eyes of the world to the great power of the Catholic Church, but has also taught us that said Church is never satisfied. As, for instance, during the jubilee the holy father received the ambassador of the German emperor in solemn audience, and accepted from his hands an autograph letter of the emperor, which the messenger delivered with assurance of the friendliest feelings of his master for the pope, and as interpreter of the wishes of the emperor, empress, and crown-prince for a long life and rule.

The pope thankfully acknowledged the many indications of good feeling of the emperor, and especially during the long proceedings that ended in religious peace in Germany. But he closed his reply with this peculiar turn: "Therefore this new testimony affects us most beneficently, and gives us reason to hope that his majesty will crown his work, on which the highest interests of the Church and the happiness of his Catholic subjects depend." But these assertions cause the greatest astonishment among the Germans. The Prussian government and chambers thought that they went last year to the utmost verge of possibility to please the pontiff, and many thought, indeed, that the interests of the State would gravely suffer for the concessions made. And now the pope cherishes the expectation that the emperor will crown his work, indeed!—that is, make still further concessions to the Roman Catholic Church in Prussia. This assertion of the pontiff, and the cordial reception granted to the special messenger from the German party of the center, show that there is no breach between the pope and this political ally, and that they both are ready to ask for more.

JERUSALEM has a very fickle population, that comes and goes according to certain events that may favor one or another of the sects or nationalities, and it is difficult to number it, consequently, especially in the crowded state of some of its quarters. According to the most reliable information, it now contains about nine thousand Mohammedans, eighteen thousand Jews, and at most seven thousand Christians—thirty-four thousand altogether. The Jews pretend to have a much larger number, but this assumption is not granted. The religious element of the city is as broad as it is various; for it embraces Protestants—a German congre-

gation, as well as one of the Episcopal English faith, with two churches; and the Latin Romish Christians, with one patriarch, and four churches and cloisters. Then comes the Greek Church, with a patriarch and several bishops; the Armenian Church, with two churches and a cloister; the United Greeks, with a cloister and a bishop; and the Syrian Christians, with a bishop, a cloister, and a church. Besides all these, there is in Jerusalem a number of the so-called "sects"—that is, the German Temple, the Adventists, etc. The Free-Masons have also gained a hold here, and an apostle of the Mormons has been working recently in Palestine and Syria. The Mohammedans have become bolder of late, and do not hesitate, in times of excitement, to do violence to Christians. An Austrian banker of Jerusalem has just gone to Constantinople to hand to the sultan a petition for a concession for a railroad from Jerusalem to Jaffa. This is numerously signed by all the dignitaries of the city and the entire consular corps.

THE IMPERIAL CROWN OF GERMANY has become such a power in the fatherland that he who is most likely to wear it is courted by all parties that seek for power and influence. Prince William is now the rising sun, and his training has induced him to take much interest in all Protestant mission work, especially the home mission efforts for the benefit of the great metropolis, which is steeped in sin and misery of all kinds. Therefore the men of various political tendencies are making much ado in the press because the prince recently was present and took an active part in encouraging the spread of religious influence in Berlin, in which he was seconded by the princess, who also has a heart for the extension of Christian care and charities to the poor. Now the liberal press on the one hand and the ultramontane on the other find abundance of material with which to attack the men who are nearest to the prince in this matter. Some fear that the prince will be a Jew-hater and baiter, and others pretend to know that he will revive the *kulturkampf* against the Catholic Church. Now the truth is that there is very little personal intercourse between the prince and the parties whom he seems to have favored; and what he said was only an assurance of his strong interest in the Christian charitable work now being inaugurated in the capital for the furtherance of benevolent objects. The prince himself declares that nothing could be further from the purpose of himself and wife than the endeavor to advance any party interest under the cloak of Christian effort. This flurry has at least given the prince an excellent opportunity to put himself on record, which he has nobly done in the famous public avowal that his highest aim will be to secure peace with God and man in his rule.

SHORTLY BEFORE CHRISTMAS the General Council of the Department of the Seine, as a fitting co-worker with the notorious City Council of Paris, decided to cease making the accustomed appropriation for the hospital for aged men of both faiths. Thus, while the children are not allowed to hear or see the name of God in the schools, the worn-out Christian work-

ers are to find no care or solace in their old age. But as the churches are not yet forbidden to visit them in mercy they will still be cared for in their needs. Even the dead are still persecuted, notwithstanding all the legal ordinances in regard to the "liberty of funerals." A Protestant officer in the army, sick unto death, refused the appeals of the priest to turn to the Catholic faith. As a punishment, said priest ordered his remains to be interred in a distant corner of the graveyard without ceremony of any kind, in spite of the appeals of his family.

MISSIONARY INTELLIGENCE.

THE BIBLE IN JAPANESE. — In February a meeting was held in Tokio, Japan, to celebrate the completion of the translation of the Scriptures into the Japanese language. The New Testament was published in 1880, eight years having been occupied in its preparation. The Old Testament translation is mainly the work of Dr. Hepburn, the chairman of the Translation Committee, and of Dr. Verbeck and Mr. Fyson. They were ably assisted by two native assistants, who had also worked on the New Testament. The version is said to be an excellent one. The orders for the complete Bible have been very large. They poured in by mail and telegraph from all parts of the empire, and the demand was for a time beyond the supply. The New Testament, and portions of the Old Testament Scriptures, had been widely circulated, and much good had resulted. The Scriptures are now accessible to every body, and they will prove a powerful instrument in hastening the Christianization of Japan. Four years ago a Scripture Reading Union was formed through the efforts of a little girl. Connected with this union are more than nine thousand persons, scattered throughout Japan. These read the Bible daily, and as the majority of readers are not Church members, the results cannot fail to be large and gracious. Letters received from members of the Union are very cheering. One writing from Buzen says :

Here we are uncivilized. The people are very ignorant. I am the only member of the Scripture Union. Other people believe in idols, and cannot see the light of God's truth. I have no pastor or teacher, and cannot hear preaching. I learn of Christianity only from the newspaper and the daily readings. Please ask for God's grace, though the place is bad, and pray that all may speedily turn to Christ.

Religious literature has been widely circulated in Japan by means of illustrated leaflets. Some one used one of these leaflets as a wrapper, and this wrapper attracted the attention of a traveler from an inland town. It was a story in illustration of John iii, 16. The traveler read it, was greatly impressed by it, and was led to embrace Christianity. The statistics for 1887, which have just been published, show that Christianity is making rapid progress in Japan. The total Church membership is now about 20,000, which indicates a growth of 5,000 during the year. The

number of churches is 221, being an increase of 28. Of this number 73 are reported as self-supporting. The number of native ministers is 102, and unordained preachers and helpers 191. There are 216 theological students, and 13,017 scholars in the Sabbath-schools. The total contributions were \$41,567.

MISSIONARY GROWTH IN CHINA.—China, though much older missionary ground, is not advancing as rapidly toward Christianity as Japan. The Chinese are much more conservative than the Japanese, and the missionary has far greater difficulties to surmount in reading and influencing them than are encountered in Japan. At the end of the first forty years only forty-one native Christians were reported in China, with thirteen native preachers. In 1853 there were 351 converts; in 1863, 1,974; in 1868, 5,743; in 1877, 13,035; in 1887, 32,260. In the last ten years the number has considerably more than doubled; and the gain for last year alone was 4,260. There are now 1,040 foreign missionaries in China, an increase of 121; there are also 175 native ordained and 1,316 native unordained preachers, an increase of 35 of the ordained and 20 of the unordained. The China Inland Mission has the largest number of missionaries—265—but stands sixth in order in the number of its communicants, having 1,932. Our own Church is credited with 71 missionaries, and 3,349 communicants, there being but three societies having a larger number of communicants. These are the American Presbyterian, which is first, with 3,786; the London, with 3,595, and the English Presbyterian, with 3,553. The London Society has been in the field since 1807, the American Presbyterian since 1838, and the English Presbyterian and our own society since 1847. The number of pupils in school is 13,777. The London Society leads, the Church Missionary Society is second, the American Presbyterian Board is third, and our Church is fourth, with 1,084 scholars. The total of contributions by native churches is \$32,236, an increase of no less than \$19,862. In this list our society is third. The London Society reports \$17,200; the English Presbyterian, \$3,920; the Methodist Episcopal, \$3,473. The *Chinese Recorder*, in a review of the events of the past year, says the "doors are opening beyond any thing that seemed possible a few years ago."

As to the position of the government, the *Recorder* adds:

The attitude of the central government is nominally that of friendly indifference toward Christianity. A recent proclamation by the Governor of Fukien is, so far as words are concerned, almost all that could be asked, acknowledging the treaty rights of missionaries and the natural rights of native Christians. It is, however, increasingly manifest that the government does not intend to foster Christianity. It will, as far as possible, avoid complications with foreign powers regarding the missionaries themselves, and regarding their converts, but it will repel any intrusion upon its own sovereignty. This attitude will no doubt be a better one for the purity and thrift of native Christianity than any thing more friendly would be; and we may hope that gradually, as the authorities learn that the Christianity which founds itself on an open Bible has no ulterior political ends, and that it educates the people to better service as dutiful and honest subjects, there may be relaxation of the fixed and powerful—though they may be silent—oppositions of the ruling literary classes.

PROTESTANT UNITY IN MEXICO.—The General Conference of missionaries of all denominations in Mexico, which was held, according to announcement, in February, was a noteworthy gathering. Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians, Friends, and others united in the Conference, discussed important questions, and reached important conclusions, and all without a single jar of discord. It was a spectacle designed to impress Mexican Catholics, who have made so much of the fact that Protestantism is divided. The Conference was, it appears, quite in harmony with the conclusion of a paper read by the Rev. S. P. Craver, D. D., of our mission, that the missions should not recognize the validity of Catholic baptism and ordination, and should labor, not to reform, but to overthrow the Roman system. The Conference also agreed with the Rev. H. P. Hamilton and the Rev. H. B. Pratt, of the American Bible Society, that there should be a new translation of the Scriptures into Spanish. The matter was referred to a committee, and the recommendation of the committee that a new translation be undertaken, that each of the Churches represented in the Conference appoint a member of a translation committee, and that the British and Foreign Bible Society be invited to join with the American Bible Society in publishing the translation, was adopted. The Conference also reached the conclusion that it is highly desirable that there should be one central Protestant College for Mexico. The plan adopted has these points: 1. The formation of a board of directors, composed of two representatives from each Church, one American and one Mexican, to be presided over by a foreign missionary. 2. This board to form the general plan and regulations for the college, and submit them to the various Churches for approval. 3. The various boards of missions to be requested to aid in the support of the college.

The most important action, however, taken by the Conference—and we are told that it was taken without a dissenting vote—was in the adoption of a plan of denominational comity. The points of this plan are in brief: 1. Towns of fifteen thousand or more inhabitants, not now occupied, may be entered by more than one denomination. 2. In places of less than fifteen thousand population, occupied by more than one mission, the oldest mission shall have right of sole occupancy, save in the case of private agreement between the interested parties. 3. A place formally occupied by a denomination, and abandoned for a year or more, may be occupied by another denomination. 4. The organization of a congregation and the holding of regular services constitute occupancy. 5. A Committee of Arbitration, to consist of one member of each denomination, was appointed to decide questions arising under this plan for arbitration. Its decision is to be final.

The importance of this action can hardly be exaggerated. It will prevent, if faithfully adhered to, much waste and rivalry. There are eleven denominations represented in Mexican mission work, with 123 missionaries, and upward of 12,000 communicants. There are 88 ordained and 65 unordained native preachers. The Rev. J. G. Hall, of the Southern

Presbyterian Mission, says that the preaching of the Gospel by Mexicans has aroused a general spirit of inquiry; a spirit that refuses to be silenced, as formerly, by the anathemas of the priests. The influence of Protestantism has also begun to tell on the Roman Church. Roman priests, in imitation of Protestant ministers, now baptize in some places without charge. They are also driven sometimes to examine the Bible. Mr. Hall tells this story of one of them:

A short time ago a priest on his regular round reached a ranch at which we have been preaching. He presented himself at the house of the principal man of the place, intending to go through his mummeries there as usual; but the man told him that he no longer gave the use of his house except for the preaching of the Gospel; but if the priest wished to preach the Gospel the house was at his service. In the discussion that followed, the priest brought forward what Christ had said to Peter; but upon being handed a Bible, and asked to show it, he could not find the place, and left the ranch covered with confusion. They said he began to look for it in the Old Testament!

SIR WILLIAM HUNTER ON MISSIONS IN INDIA.—The latest tribute to the work of Protestant missions in India is by Sir William Wilson Hunter, author of the *Imperial Gazetteer of India*. He thinks the growth of Mohammedanism due more to social considerations than to religious fervor. Islam offered "to the teeming low castes of eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization." Hinduism, in like manner, exhibits within itself a principle of emancipation and adaptation more gradual, and, therefore, comparatively speaking, less attractive. As to Christianity in India it need not, he thinks, shrink from the test of results.

While the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world.

Sir William thinks the missionary enterprise the "highest modern expression of the world-wide national life" of the Saxon race.

AN AGREEMENT has been reached between England and France by which the calamity of French occupation in the Papuan Islands is avoided. The Presbyterian missions, the Free and United Churches of Scotland and the Presbyterian Church of Australia are being extended, and are gradually redeeming the group. Of the thirty inhabited islands three more have just been added to the list of those in which the Gospel is preached. The older stations have supplied many native teachers for the new stations. These natives leave comfortable homes behind them, and go to islands where they have to learn a new language and endure much hardship. One of the missionaries says, concerning new stations established: "It seems rather a singular thing that all these four missionaries will require to reduce a new language to writing before the natives can get the word of God in their own tongue."

THE AMERICAN BAPTIST MISSION on the Congo has met with wonderful success. At Banza Manteka there are two hundred baptized Christians who have been enrolled as Church members, and there are a number of candidates. The converts cheerfully assist in carrying the materials for a chapel from Tunduwa, a distance of fifty miles. Some have made as many as four trips, and that, too, without pay. Five young men have been converted at Palabala.

WHILE the Moslem faith is being highly commended by some Christians as doing more for Africans than Christianity, it is well to remember that Mohammedans are responsible for the present position of women in India. Before the Afghan and Mogul invasion women were allowed their natural position in Hindu society.

THE MAGAZINES AND REVIEWS.

THE *Quarterly Review* for January contains a very carefully prepared article on "The Roman Catholics in England," which may serve to correct the opinion, held by many Americans, that the dream so fondly cherished by the Latin Church, of the "conversion of England" to the faith it renounced more than three centuries since, is in course of fulfillment. By questioning the history of those centuries, the statistical returns of the British registrar-general, and recent English Roman Catholic writers, our reviewer reaches the conclusion that, instead of advancing "toward the goal of national conversion, Roman Catholics now are, relatively to the whole nation, just where they were in 1669!" With respect to their progress in recent times he says: "The fact is simply that fifty years ago Roman Catholics constituted nearly one third of the population of the United Kingdom, and now are reduced to one seventh." This decrease in the relative growth of Romanism is confirmed by facts admitted and deplored by a Roman Catholic authority cited in the *Review* named above. This Catholic writer computes the Roman Catholic population in England and Wales as having been 800,000 in 1841. "The increase in population since 1841," he says, "has been 62 per cent. (30,537,275 as compared with 18,845,424), and if this had extended to the Roman Catholic portion, their increase should have been 496,000; giving a total of 1,296,000, without making any allowance for converts or immigrants. But there has in fact been a very large immigration, especially from Ireland. This has brought a million more to swell their numbers. Accordingly, this is how they ought to stand now:

Roman Catholic population in 1841.....	800,000
Increase at 62 per cent.....	500,000
Irish-born residents	780,000
Children born of Irish parents.....	280,000
	<hr/>
	2,360,000."

Yet this Catholic writer can put the present number of his sect no higher than 1,362,760; and thereby he admits an actual loss of 1,000,000. "Thus," the reviewer comments, "if there had been no Irish immigration the Anglo-Roman body would have seriously diminished in numbers, and as that immigration has now become very small it can be no longer relied on for preventing shrinkage."

These facts do not justify the fear begotten in many minds by the Oxford secession some years since, that the ritualistic spirit in the Anglican Church was destined to lead vast numbers into the Church of Rome. But the magnitude of that movement was for a time greatly exaggerated. Catholic boasting gave it an undue importance which startled the Protestant world. But when, ten years ago, a Catholic organ published week by week a list of "Rome's recruits," that list contained the names of 335 clergymen, 763 laymen, and 716 ladies. Since then as many more have seceded as bring up the total of clergy and laity to 1,900. Of clergymen, less than one per cent. of the whole Anglican clergy seceded during the time covered by those secessions. And the movement Romeward, instead of proving continuous, soon came to a sudden pause. It steadily slackened, and "has never shown any tendency toward recovery." During the last thirty years "not five persons have seceded whose departure produced so much as a ripple on the surface." The Vatican decree of 1870, proclaiming the dogma of infallibility, created a barrier which none but "intellectual or moral cripples" have since been inclined to cross.

Among the three hundred and fifty clergymen who may be named as having gone over to Rome, perhaps sixty of them were men of mark. Cardinal Newman is the greatest of them all. Manning stands next. Faber, Wilberforce, Palmer, Ward, Northcote, Coleridge, and some others, are men of great capabilities, from whom much might be expected. Why, then, it is asked, have these men achieved so little for the proud old Church for whose smile they sacrificed so many pleasant parishes and life-long associations? As our reviewer reasons, their social standing, liberal culture, and knowledge of ecclesiastical questions, should have given them power to raise the whole body of the Anglo-Catholic clergy to a higher plane, and to win a wide and potent influence over the cultivated laity, both within and without the Catholic Church. These results did not follow, because, as our reviewer suggests, most of them, governed by the law of reaction, instead of adopting a robust, moderate, liberal type of German and old Catholicism, became Ultramontanists, and sought to Italianize the Anglo-Roman Church in doctrine, discipline, devotion, and act. As a French bishop remarked, their Catholicism is "Romanism gone mad." Hence they failed both to win the sympathies of the old Catholic families of the country and to make converts from among the laity of the Anglican Church.

Accepting these facts and reasonings, one may reasonably regard the pope's dream of making a conquest of England as nothing more than "the baseless fabric of a vision." Romanism is more likely to become moribund than triumphant in Protestant England. This is in truth feared

by its own advocates, for *The Month*, one of its English organs, says: "It is not, however, so much that converts are fewer, as that our own people in great numbers are falling away." A comprehensive study of Romanism in America leads to a similar conclusion. Rome is out of harmony with the spirit of the age, with the teaching of holy writ, and with God. Hence, having already lost its political dominion, it is undergoing its predicted doom of gradually consuming away preliminary to its complete destruction.

The *Andover Review* for March treats a wide range of topics. In its leading article Professor Hincks pleads vigorously for a probation after death, because he can see no other way to harmonize the justice and goodness of God with the fact that multitudes of men neither have nor can have any knowledge of Christ in the present life. But since God, who is wiser than either the professor or the wisest of theologians, has not seen fit to reveal just how his righteousness in dealing with the unenlightened millions of the human race is justified, as faith assures us it must be, is it not better for purblind man to wait until he is taught "to know as he is known" than to read his own explanations into God's holy word? "Is Protestant Unity Possible?" is discussed by Rev. J.B. Wasson in a truly catholic spirit. He contends not for organic union, nor for the absorption of all others into one existing sect, but that all should come together by each dropping whatever in itself is neither helpful nor necessary. In what way the sects are then to reach a common mode of action he does not show; but he thinks that in mission fields the churches might even now agree to sacrifice denominationalism, and teach nothing but "the spirit of essential Christianity." All this is assuredly desirable. Yet how to attain it is a problem not yet solved, because Christian life cannot be preserved without being formally organized. Who is to determine what that form shall be? Edward W. Bemis discusses "Restriction of Immigration," and recommends the adoption of a "passport system" administered by our consuls, who should be instructed to refuse passports to paupers, to criminals, to single persons over sixteen years of age, to none over that age who cannot read and write, to persons assisted by charitable and governmental agency, or by American corporations. His plan deserves serious consideration. We have more of Europe with us now than we can reduce to homogeneousness. We must, therefore, narrow the gate of immigration or be overwhelmed by the dregs of its population. Ellis G. Seymour, Esq., in treating of "Commercial Enterprise and Criminal Law," suggests a method of striking down those engines of commercial oppression known as "trusts," "corners," etc. After showing that English courts have decided that whatever "strikes at the price of a vendible commodity in the market is a fraud leveled at the public," he affirms that this principle is common law in the United States. He insists that it should now be placed by the States into statutes making it "a felony" to conspire, confederate, or agree to limit or control the free production or sale, or to fix the market price of commodities, or to sell for

future delivery merchandise, shares, or certificates. In this Mr. Seymour takes "a bull by the horns" which is trampling on the honesty of the country and doing an incalculable amount of damage to the public weal. The *Andover Review* did well to give his article a place in its pages. Its March number, as a whole, is a very excellent one.

The *New Princeton Review* for March is filled with well-written papers. It treats of "Emerson;" of "The Present Ethical Relations of Absolute Idealism and Naturalism;" of "Christianity and the Secular Spirit;" of "Practical Politics;" of "Some Aspects of Modern Literature," etc. Of Emerson, the genial reviewer says his sense of style was deficient and prosaic, because it was the expression of what his intellect saw without the aid of imagination. He always had something to say, though he may have said it badly. He was never commonplace. His prose is better than his poetry, though it is often jerky and hard. Some of it is wonderfully fine. Emerson stood for the dignity of the individual, but had small faith in the masses. He teaches us to look to the future and to reverence the good wherever we find it, but he has absolutely nothing to offer by way of consolation to the depressed, for the reason that he had no sense of sin. One never carries away conviction from his writings. Nevertheless, says the reviewer, his character was adorned with a Pauline catalogue of virtues. Perhaps this is true, yet one must regret that his virtues were not rooted in a Pauline faith. The sound conclusion reached in the very able paper on the "Ethical Relations of Idealism," etc., is that "what the Christian religion promises in an immortal life is the accomplishment in unwearied activity of the ideal of moral law." R. S. MacArthur, in "Christianity and the Secular Spirit," sees but one remedy for the prevalent secularity, namely, that the Church must evangelize the people. He is surely right. Spirituality is the only cure for selfish secularity. In the "Aspects of Modern Literature" H. W. Mabie very correctly teaches that "great books are born, not in the intellect, but in experience; in the contact of mind and heart with the great and terrible facts of life;" that as self-consciousness becomes the possession of a larger number of men, the faculty and power of expression are developed until gift of the fortunate few becomes the delight of the many, the literary impulse is quickened, literature is expanded, its character is changed, its forms are multiplied, and its art improved. Its chords vibrate, and "the lyre yields its full harmony to the passionate touch of life." Viewed as a whole, this number of the *New Princeton* is interesting, valuable, and suggestive.

The *North American Review* for March is freighted with vigorously written articles of general interest. It opens with twenty-two letters from as many leading Republicans on the desirability of organizing "Permanent Republican Clubs" throughout the country. If uncontrolled by machine politicians such clubs might be very beneficial, but the political antecedents of some of these letter-writers do not encourage one's hopes that they would escape such control. M. D. Conway, in a very inconclusive

paper on "Judas the Iscariot," claims without proving that the story of the betrayer of our Lord is a "confused legend," of which every item is "mythical." Surely there is nothing so credulous as unbelief! In "The President's Puzzle," Mr. A. Carnegie objects to the President's proposal to reduce "the surplus" by lowering the tariff. This, he thinks, would only increase importation, and thereby keep up the present excess of revenue. He prefers that our bonds, not yet payable, should be bought up at their market values. He thinks our high tariff is a national good. *Per contra*, John P. Irish, in "The Two Messages," praises the President because, by his messages, he has made the issue "not between free trade and protection, but between economy and unnecessary taxation." Perhaps this *Review's* most valuable article is Gail Hamilton's "Lion's Side of the Lion Question," in which she discusses the duty of our government to the Indians, whom she easily proves to have been deeply wronged. She also sharply, and with apparently good reason, condemns the proposal now under discussion to give them the ownership of their land in severalty. Under the present policy an Indian may own, occupy, and bequeath to his children all such land in the Indian territories as he chooses to fence in and cultivate, but he cannot sell it. Neither can his children. As long as they cultivate it it remains theirs. If they abandon it, it reverts to the community. Give them titles in severalty, and many, perhaps most of them, will sell it to greedy white men. So reasons Gail Hamilton. Murat Halstead, in a strong and conclusive paper, opposes the proposal to place the telegraphy of the country in the hands of the government. Colonel R. G. Ingersoll, in "Art and Morality," defends the nude in art, seemingly forgetful that the Greeks, who encouraged it, were so impure in their social life that the bare description of that life, as given by Athenus in his *Banquet of the Learned*, and by other writers, is too offensive to be read except with intense ethical disgust. The nude in art is the expression of impurity in the community which approves it.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Book of Job (according to the Version of 1885), with an Expository and Practical Commentary. Enriched with Illustrations from Some of the Most Eminent Modern Expositors, and a Critical Introduction. By DANIEL CURRY, D.D., LL.D. 8vo, pp. 302. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. \$2.

But for one's belief in the future life one could scarcely open this volume without a sigh of unalleviated regret that the hand which penned it is moldering in the dust. That faith, however, mitigates one's regret, because it gives assurance that the mind which guided the gifted pen still lives in the unspeakable enjoyment of the reward that crowns a well-spent life.

The Book of Job, as Dr. Curry well says, ranks "among the few great poems of the world." Its problem is "how to harmonize with essential righteousness the manifest disproportions among men of sins and sufferings, and the obvious and undeniable fact that sin often goes unpunished and righteousness fails of its just recompense." Job and his friends struggled in vain to find its solution. Nor do the words of God addressed to Job more than partly dissolve the mist which hid the secret from their vision. The dissolution of that mist had to await the coming of Christ, the divine revealer of truth.

Dr. Curry's treatment of this sublime drama includes a scholarly and critical introduction, which discusses the various opinions of critics and biblical students concerning the historical character of the book, its probable author, the personality of Job, a remarkably luminous exposition of its text, and a series of exceedingly rich illustrative notes from many eminent commentators on this sublime poem. By pursuing this method the doctor was enabled to give his readers not only his own ripest thoughts, but also those of Ewald, Delitzsch, Davidson, Canon Cook, Tayler Lewis, Archdeacon Wordsworth, Zöckler, Albert Barnes, Dr. J. K. Burr, Dr. Conant, etc. Hence his work may be fitly described as a banquet of choice thoughts, the fruits of his own strong mind and of the intellects of many of the best thinkers and ripest scholars of the present age who have studied this grand poem. It combines admirable taste with the results of much learning. Every lover of good literature will be delighted with it. The spiritually minded man will read it with profit. Those who knew its author will keep it as a prized memento of a truly great man. The sons and daughters of exceptional afflictions will be helped to see in Job the type of men who seek to solve the problems of life in the light of simple theism; who either through ignorance, like that of Job, or willful rejection of the doctrine of retribution and compensation in the future life, fail to find the only key to their solution. Job was a theist sitting in the twilight of Old Testament revelation. Had he, or the writer of the poem which bears his name, grasped the comforting truth that the present afflictions of righteous men are to yield them a "weight of glory" in the hereafter, this drama would not have been written. As it is, the story of Job's perplexities teaches the Church of Christ to rightly estimate the value of the revelations concerning the life to come given to the world by her Lord and Saviour.

Apologetics; or, The Scientific Vindication of Christianity. By J. H. A. EBRARD, Ph.D., D.D. Translated by Rev. JOHN MACPHERSON, M.A. Vol. 3. 8vo, pp. 406. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

In this, the concluding volume of his *Apologetics*, Ebrard begins with ethnographic and historical sketches of the half-civilized and savage races of Asia and Polynesia. Under this head one finds very clear accounts of the religions of the Ugrarian-Finnic Tartar, the Mongolian, the Malay, and the Cushite races. Following these we have similar information concerning the savage races of Africa, and then a very learned account of the immi-

grations into America of the Malays, the Africans, the Japano-Mongols, the Chinese who founded the Toltec, and subsequently the Aztec, empires, and the Ugro-Fians, or Siberians, from whom the red-skins, or Indian tribes, are supposed to have descended. These sketches contain the results of very wide historical researches. Their statements are amply sustained by references to recognized authorities, and, though necessarily condensed, they impart a vast amount of very valuable information. The "Second Book" of this volume treats of "The Revelation of God," "The Redemptive Acts of God," and "The Effects of Redemption." In summing up the results of the facts previously treated, Ebrard nowhere finds any trace of an upward movement from fetichism to the knowledge of God, but a universal tendency to sink from an earlier and relatively purer knowledge of God. He also finds abundant evidence of the unity of the human race, and of the accord of its traditions with its history as outlined in Scripture. Among the redemptive acts of God he places the flood and the confusion of languages, because these far reaching events were designed to save the human race from sinking into incurable obduracy. To prepare the way for redemption God called Abraham and made him the father of a people chosen to counteract the growth of idolatry by teaching the doctrine and worship of one ever-living, personal God. The crowning redemptive act was the incarnation and the atoning death of the Lord. The effects of this grand act Ebrard traces in the subsequent history of the nations, in the conflicts between the faith of the Church and the manifold forms of human unbelief and human sin. "In the history of this kingdom" (the invisible kingdom of Christ), he somewhat fancifully says, "the history of the Lord is repeated. The persecution of the child Jesus by Herod answers to the pre Constantine persecution by the heathen world outside the Church. The age that followed corresponds to the three and a half years' official activity of Christ. When the prophesied falling away (Rev. xvii) has been accomplished, and an end has been made of the witnesses of the law and of the Gospel (Rev. xi, 7), then will the days of the passion for the invisible Church of Christ have come, which he will bring to an end by his second coming." Thus Ebrard seems to hold a somewhat pessimistic view concerning the complete triumph of the Gospel over the human race. But, despite its pessimistic conclusion, this is a great and scholarly work, showing wide, conscientious research, and containing an immense amount of knowledge invaluable to the student of Christianity. Its style is transparently clear and its spirit eminently evangelical.

Apologia ad Hebræos. The Epistle (and Gospel) to the Hebrews. By ZENAS. Edinburgh: T. & T. Clark. 1887.

This work is of more value for the material which it furnishes to the student of the Epistle to the Hebrews than for the conclusions reached by the author. He claims that it is not intended to enlighten the learned, while at the same time he proposes that his work shall be independent of previous laborers in the same field. The book would have

been more valuable if the writer had wrought it out in full view of the previous writings on this important epistle. As it is, the work shows a very thorough study of the epistle in its relations to the other books of the New Testament. The author has also introduced much that will be of value to the reader. Its chief importance, however, lies in the material which it furnishes from the stand-point of an independent student toward the understanding of the epistle. Some points which are raised are very suggestive and valuable. It lacks, however, that consecutiveness necessary for a text-book on the epistle. The book would have been more serviceable if the results of the discussions had been embodied in notes and employed in the elucidation of the epistle.—B.

The People's Bible. By JOSEPH PARKER, D.D. Vol. XIII in the series; Vol. VII, O. T.; 1 Samuel xviii—1 Kings xiii. Funk & Wagnalls, 18 and 20 Astor Place, New York. Price, \$1 50.

The greater part of this volume is taken up with the history of David, and hence is unusually full of interest. The leading incidents of the eventful life of Israel's favorite king are dwelt on in order as they are recorded in the book expounded. The picture of the times is vividly represented, and the character of David graphically portrayed. "David's Lament over Saul," "David's Magnanimity," "Nobleness and Selfishness," "Two Aspects of David," "Five Traits in the Character of David," are some of the suggestive headings under which these subjects are discussed. On David's wickedness in the matter of Uriah, Dr. Parker is terribly but justly severe, pointing out "the evil which he wrought in the land, and meting out to him the full penalty, so that the scoffer should have no advantage over the Christian in condemning the wickedness of the king." He reminds those who would be severe critics of David that "his good qualities were many and strong," and suggests that "character is not a question of points and particular excellences or special defects. Character is a matter of spirit, purpose, aim, and tone of life." As in the previous volumes, the "Handfuls of Purpose" are suggestive, and will well repay the careful reader.—C.

The Gospel According to Mark. By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh, Author of *Christ Bearing Witness to Himself*, etc. 8vo, pp. 446. New York: A. C. Armstrong & Son. \$1 50.

Epistles of St. Paul to the Colossians and Philemon. By ALEXANDER MACLAREN, D.D. 8vo, pp. 493. New York: A. C. Armstrong & Son. \$1 50.

The above-named volumes belong to a series to be published under the general title of "The Expositor's Bible," edited by the Rev. W. R. Nicoll, editor of *The London Expositor*. They are to contain "expository lectures" on the Bible by distinguished theologians, who, while embodying the latest results of biblical scholarship in their expositions, will in their treatment have respect to the needs both of the clergy and the intelligent laity.

The volumes before us show that these needs are likely to be satisfactorily supplied. Dr. Chadwick's expositions of St. Mark's gospel are

able, thoughtful, sufficiently critical, discriminative, and suggestive. His style is terse, vigorous, clear, at times sparkling, and never heavy or tedious. He brings out the sense and practical lessons of the evangelist with more than ordinary skill. His volume will be helpful to the clergy and profitable to Christians generally.

Dr. Maclaren in his exposition of Paul's Epistle to the Colossians brings out its great topic, the dignity and sole sufficiency of Jesus Christ as the Mediator and Head of all creation and of the Church, with signal ability. He gives the conclusions without the processes of exegetical and textual examinations. He writes as one gifted with deep insight into the apostle's meaning, and in a style that, though not ornate, is yet very attractive. He is a strong thinker, a clear, pithy writer, apt in giving a practical turn to the great thoughts of the apostle, and without being strongly emotional is very decidedly evangelical in spirit and impressive in his mode of expressing profound truths.

The Student's Hand-Book of Christian Theology. By Rev. BENJAMIN FIELD, edited by the Rev. J. C. SYMONS, with an Introduction by Rev. L. TYERMAN. 12mo, pp. 339. New York: Phillips & Hunt. \$1.

This work has been in circulation for eighteen years, and twenty-three thousand copies of it have been sold in England and Australia. Dr. Tyerman truly says of it, "There is no better compendium of divine truths as expounded by Mr. Wesley than this." It is orthodox, clear, discriminating, pointed in style, and exceedingly comprehensive. For adult Bible-classes, local preachers, students for the ministry, and for the family library we know of nothing superior to it. Mr. Symons's learned "Notes" to the present edition define the terms used by modern materialists, and in other respects add greatly to its original value.

The Golden Alphabet; or, the Praises of Holy Scripture. Setting forth the Believer's Delight in the Word of the Lord; being a Devotional Commentary on the One Hundred and Nineteenth Psalm. By C. H. SPURGEON. 12mo, pp. 341. New York: Robert Carter & Brothers. \$1.

Mr. Spurgeon took the title of this book from the Germans, who call the 119th Psalm "The Christian's Golden A B C of the Praise, Love, Power, and Use of the Word of God." Its matter is mostly taken from his larger work, *The Treasury of David*. Its expositions of the Psalm are sound, pertinent, practical, and devotional in their spirit. Pithiness, pungency, quaintness, directness, and vigor characterize Mr. Spurgeon's style. He is a live man and this is a live book.

Self-Reliance Encouraged. For Young Ladies; indicating the Principles and Possible Measures which will Insure Honorable Success Here and Hereafter. By JAMES PORTER, D.D., Author of *The Chart of Life*, etc. 12mo, pp. 280. New York: Phillips & Hunt. \$1.

Dr. Porter possesses "the art of putting things." He is also a man of much practical wisdom. In this volume he has applied both his wisdom and his art to the purpose of giving directions to young ladies on matters essential to their highest well-being. Hence this volume is both interesting and valuable.

The Fire of God's Anger; or, Light from the Old Testament upon the New Testament Teaching concerning Future Punishment. By L. C. BAKER, Author of *Mystery of Creation and of Man.* 12mo, pp. 282. Philadelphia: Office of Words of Reconciliation.

The theories of this volume are somewhat mixed. It is compounded of truth and error: of crude speculations concerning the future life, the resurrection, probation after death, and the annihilation of finally obstinate souls. The writer, though not without literary ability, is yet lacking in exegetical skill, and is more apt in reading his theories into the sacred text than in fairly deducing them from it. Hence his thoughtful readers will be apt to rise from its perusal with a disposition to say, "The law of God's mouth is better unto us than the ungrounded reasonings of this book."

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

The Reign of Causality. A Vindication of the Scientific Principle of Telic Causal Efficiency. By ROBERT WATTS, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. 8vo, pp. 414. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

Dr. Watts wields an incisive and forcible pen. He strikes the knots of the false philosophy by which the facts of science are perverted from their right interpretation and use into weapons of attack on revealed religion. He sees nothing in the discoveries of science which, if rightly comprehended, is not in harmony with scriptural theology. In this confidence he dissects Professor Tyndall's "impersonal atomic theory," showing that it does not account for those phenomena of sensation, thought, consciousness, and continuous feeling of personal identity which are manifest in universal humanity. With the same effectiveness he unmasks Huxley's hypothesis that "animal organisms are mere automata," and Spencer's futile attempt to set forth the general truths of biology as illustrative of and as interpreted by the laws of evolution. The former hypothesis he demonstrates to be contradictory to well-established physiological facts; the latter he shows to be built on false assumption and worthless criticism, absolutely without evidence, failing to conform to the primary belief that evidence of design implies the existence of a designer, and to satisfy that moral want in the human mind which can find no rest in any theory of the universe which does not recognize the presence of an omnipotent moral intelligence as the efficient cause of all the forces operating in the universe.

Agnosticism, which affirms the first cause of existing forces in nature to be absolutely unknowable; the Huxleyan cosmogony, which substitutes "secondary causes" for a living Creator and Governor in the universe; evolution, and "utilitarianism" which assumes that "the sole end of human action is happiness, and that the tendency to promote happiness is the sole and single test of virtue," are also examined in the light of sound philosophy and revelation, and found to be contrary to both. To general readers, however, the professor's chapter on "Natural Law in the Spirit-

ual World" will be the most interesting part of his book, because, while recognizing the rare beauty and real value of Dr. Drummond's well-known work on that subject, it exposes its fallacies with a logical force that commands conviction. The corner-stone of that book is the assumed "identity of the laws of the natural and spiritual worlds." This identity Professor Watts denies. He shows the teaching of science is, that "no one law pertaining to any one department of the natural can be introduced into any other." "The foundation of the law is to be found in the qualities of the subject whose mode of action has its expression in the law. . . . Change the qualities and you change the law." If, therefore, the laws which are found in the natural world are not identical, it is absolutely unreasonable to claim that the laws which operate in the spiritual are or can be identical with those in the natural. There is *analogy*, but not *identity*, between them. The same conclusion is reached with respect to Drummond's theory concerning "the doctrine of biogenesis, which teaches that life springs from antecedent life." Taken in its broadest sense, this law has its place in the spiritual world so far that spiritual life in the human soul is originated by the operation of the living, the divine Spirit; but there is no analogy between the production of life in living organisms by means of a life-cell and the genesis of spiritual life in a human soul by the mysterious operation of the Holy Spirit. These distinctions, with others respecting causality and law, are clearly and logically worked out by Dr. Watts, whose remarkably incisive style is admirably adapted to his polemical treatment of those objections which pseudo-science has of late pressed with much subtle skill against theology. The fullness and freedom with which he writes cause one to feel that he has sounded the depth of the problems he so ably discusses.

The Gist of It: A Philosophy of Human Life. By Rev. THOS. E. BARR, B.A., with an Introductory Note by Rev. D. S. GREGORY, ex-President of Lake Forest University. 12mo, pp. 350. New York: A. C. Armstrong & Son. \$1 50.

To the educated youth whose mind is perplexed by the multiform objections of modern skeptical scientists and philosophers to the solutions of the great problem of life contained in the religion of Christ, this volume will be eminently serviceable. It is the work of a young man who has felt the force and tested the weight of such objections. As such it is a very remarkable book, inasmuch as the power to analyze with keen discrimination the abstruse and recondite ideas which enter into the philosophies of present and past times is rarely found in young writers. But Mr. Barr possesses the knowledge, the ability, and the patience of investigation necessary to the successful performance of his self-imposed task. He is evidently a widely read and clear thinker, gifted with more than ordinary power of literary expression. Hence there is a graphic force in his style which, despite the gravity and occasional intricacy of his themes, makes his book eminently readable.

In his first chapter Mr. Barr discusses *The Facts of Life*, by proposing and answering these five questions: What am I? Where am I? Whence

am I? Whither am I going? What is my relation to my situation, my origin, my future? Having carried his readers over the broad field of thought implied in these inquiries, he proceeds to give the "interpretation of the facts." In doing this he first considers the fundamental requisites of an interpretation; next, the various "schemes proposed" by antichristian thinkers, and then offers conclusive proof that "Christianity is alone able to meet all the tests."

In discussing theism Mr. Barr begins with the phenomena the key to the interpretation of which he finds in self-consciousness. "Every phase of the argument," he says, "starts from self-consciousness, and finds therein its own correlative. The unified synthesis of man is the type of the unified synthesis of God. Groping through his own physical envelopment, man touches and interprets the unfolding world—the garment of God. . . . When freed from the domination of passion, prejudice, and superstition, and suffered to comport itself in normal activity, the human spirit naturally, necessarily, threads its way through the complex of life and being till it stands and communes face to face with the most real, the most concrete of all beings—the theist's, the Christian's God."

The original feature of the volume is not in the novelty of either its facts or arguments, but in its method, which is strikingly unique. It contains no small amount of information concerning the manifold philosophical theories which serve to vex without enlightening the souls of men, as well as of the views of Christian thinkers who see the facts of life in the light which streams from the face of Him who is the Light of the world. Its wide circulation, especially among young men of intellect and culture, could scarcely fail of essentially aiding the progress of truth.

The Sensualistic Philosophy of the Nineteenth Century Considered. By ROBERT L. DABNEY, D.D., LL.D., Professor of Divinity in the Union Theological Seminary. 8vo, pp. 415. New York: Anson D. F. Randolph & Co. \$2 50.

This is a new edition of Dr. Dabney's work, which, having won public approval and patronage during the last decade, now re-appears with supplementary chapters on "The Evolution of Human Souls" and "Final Causes." Its author is not technically a scientist, but a master in philosophy, who has evidently studied with care and thoroughness the writings of such modern materialists as Mill, Tyndall, Spencer, Huxley, Darwin, etc. He has the insight which perceives their fallacies, the logic that mercilessly demonstrates the fundamental falsehoods on which their theories rest, and the power of making his statements and arguments transparently clear.

There is no metaphysical mist in this book, which, notwithstanding the gravity of its themes, is positively entertaining to one who is interested in the ingenious problems with which skeptical philosophers seek to perplex Christian theists. His supplementary chapter on "Evolution" makes effective use of the fact that, despite the plausible reasonings on natural facts which give apparent support to the evolutionary theory, it utterly fails to account for the genesis of rationality, of speech, and of

conscience in the human race. In rejecting the creative act of God from its creed concerning the origin of man, it illustrates, not the wisdom of human reason, but the blinding effects of human unbelief. In this unbelieving age, with its multitude of scholarly, subtle, hair-splitting metaphysicians and scientific students, who abuse their splendid gifts and great attainments by devoting them to a professedly rational but really Quixotic attempt to overthrow "the faith once delivered to the saints," this vigorously written philosophical polemic deserves hearty welcome and extensive circulation.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of the Inquisition of the Middle Ages. By HENRY CHARLES LEA, Author of *An Historical Sketch of Sacerdotal Celibacy, Superstition and Force, Studies in Church History*. In three volumes, 8vo. New York: Harper & Brothers.

That the Inquisition is a conspicuous blot on the papal scutcheon scarcely needs to be said. The cruel pitilessness of the spirit which it embodied excites the abhorrence of every humane mind, and the best defense that can be pleaded in its behalf is that it was more the creation of the spirit of its age than of the papal Church. But this plea, instead of cleansing the scutcheon, only deepens the blackness that blots it, inasmuch as the spirit of the age which made the Inquisition possible was very largely what the Roman Church had made it. As Mr. Lea demonstrates in the first volume of this great work, that Church toward the close of the twelfth century was "the mistress of Christendom," over "the soul and conscience" of which her "empire was complete. . . . There was little that could not be dared or done by the commander of such a force, whose orders were listened to as the oracles of God from Portugal to Palestine, and from Sicily to Ireland. . . . Innocent III. declared that the priestly was as superior to the secular as the soul of man is to his body." And the doctors of the Church claimed for the pope "that he was supreme over all the earth."

Had this absolute spiritual despotism been wielded with a high moral and religious purpose, despite its inconsistency with the spirit of the Gospel, it might have raised the rude peoples of that half-civilized age up to a higher plane of thought and action. But, as Mr. Lea proves by the testimony of Catholic authorities, it was used so selfishly, and for such depraved ends, that it drove "whole nations to despair." The popes were oppressors; the curia, the source of vileness which rendered the priesthood a hissing and a reproach to Christianity; the bishops were generally guilty of rapine, violence, and flagrant crimes; the clergy, for the most part, were a curse to the people under their spiritual direction. Here and there, it is true, a really devout priest was found protesting against these corruptions. Yet in 1260 Robert Grosseteste, Bishop of Lincoln, gave to Innocent IV. such a description of the crimes prevalent among the clergy as proved the papal Church to be "an unmitigated curse, politically, socially, and morally."

After this painfully realistic picture of the Church, Mr. Lea proceeds to show how her depravity begot doubt in the people respecting her doctrines. Those doubts were stimulated by the writings of Abelard and other scholars. Men began to ask questions, to think, to deny established creeds, to invent new religious theories. Thus heresy was born and schism promoted. Hence arose the anti-sacerdotal Cathari, a sect which multiplied so rapidly that the pope felt compelled to call the sovereigns of Europe to join in a crusade against it. Europe was then crimsoned with blood shed in a long religious war, in which the battle of "toleration against persecution" was fought and lost. The Inquisition was a result of this crusade.

The Inquisition was not the product of any one pope, nor of Dominic and his order, as is generally supposed. Rather, it was slowly evolved from an idea. "The sin of heresy," said Thomas Aquinas, "separates man from God more than all other sins, and therefore is the worst of sins;" and Bishop Lucas of Tuy said, "Whatever is worst in other sins becomes holy in comparison with the turpitude of heresy." This idea was the root of the inhuman persecutions which culminated in the unspeakable horrors of the institution historically known as the Inquisition. To extirpate heresy by punishing the heretic as guilty of the worst of crimes was proclaimed as a Christian duty which the papal Church enjoined—first on kings and magistrates. Then bishops were required to search out heretics and place them in the hands of the secular authorities for capital punishment. Next, such mendicant orders as the Franciscans and Dominicans were moved to stimulate the bishops to do their part in this inhuman work. To these succeeded inquisitors appointed by the pope, who gradually acquired a power before which even princes and bishops trembled: and finally the inquisitors were organized into tribunals with power to execute punishment on whomsoever they adjudged guilty of this so-called "worst of sins." The processes of this evolution from an idea into that concrete horror, the Inquisition, are described with painstaking minuteness in Mr. Lea's first volume, as are also the arbitrary proceedings by which alleged heretics were accused, tried, tortured, and burned.

In his second volume Mr. Lea describes the rise, progress, and decline of the institution in France, Spain, Italy, Germany, Bohemia, etc. The causes which retarded or promoted its growth and which made it more effective in one State than in another, with the gradual prevalence of ideas that finally undermined and destroyed it, are elaborately stated and ingeniously discussed. In doing this our author epitomizes the religious history of the age, bringing into view the persistent faith of the Waldenses; the pantheism of the "Brethren of the Free Spirit;" the mysticism of "Friends of God," represented in the disciples of Eckart and Tauler; the Hussite movement, which aimed at the reformation of the Roman Church; and other organizations which, being hostile to the errors and corruptions of the papacy, became objects of its persecuting wrath.

The merits of this history are such as entitle its author to rank as an

historian with Bancroft, Motley, and Prescott. He may not have the reflective tone of Bancroft, the romantic ardor of Prescott, nor Motley's power of graphic delineation; nevertheless he is no mere recorder of bald facts, but the historian of events skillfully strung upon the ideas and principles from which they originated, by which they were nourished, and which also contained their limitations. Thus he gives his readers the philosophy of his historic statements, the spirit as well as the acts of the age. He is not a painter of scenes and portraits. Yet his scenes are clearly outlined, his characters tersely and effectively drawn, and by no means deficient in the living strength which commands the unflagging interest of readers. He is notably unimpassioned; therefore his style, though eminently clear and strong, is not rhetorical, but the expression of his *intellectual* concepts, rather than of facts transformed into pictures by his imagination. One may justly say of him, as Professor Shaw said of Bancroft, that "unwearied and patient in research, discriminating in the choice of authorities, and judicious in estimating testimony, he has the art, the intelligence, and the tact to fuse into a vital unity the narrative so carefully gleaned."

Christianity in the United States, From the First Settlement Down to the Present Time. By DANIEL DORCHESTER, D.D. 8vo, pp. 795. New York: Phillips & Hunt. \$4 50.

Dr. Dorchester has a genius for facts and statistics. He gathers them with untiring industry, arranges them with excellent judgment, and makes them eminently instructive by his logical and lucid generalizations. Being thus gifted he has produced a volume so rich in facts which represent the past history and present status of the Christianity of our country that it commends itself to every intelligent Christian, and especially to writers and clergymen, as one of the requisites of a good library—a book for reference and for reading which one would not willingly do without. In its plan it is comprehensive, beginning with "The Colonial Era," and proceeding to "The National Era," from 1776 to the present time. In describing the former, our author treats of the earliest efforts of both Protestant and Roman Catholic settlers and communities, of their action in Church and State, of their religious life, customs, and missions. The "morals" of the era are also faithfully portrayed, as is also the provision made by Protestantism for both common school and collegiate education.

With similar fullness of treatment Dr. Dorchester discusses the growth of the Churches and of religious ideas in the period immediately following the Revolution. The inauguration of "The Revival Era," in the dawn of the present century, with its effect on the religious thought, the life, and the morals of the nation, is fully and ably narrated. Nor does he fail to emphasize the story of the great missionary organizations and the ethical reforms which were the outgrowths of the life so deeply intensified by the revival spirit. In his record of the events which marked the period between 1850 and 1887 he takes especial note of the comparative growth of Romanism and Protestantism. Concerning Mormonism, social-

ism, scientific skepticism, and kindred antichristian errors he writes with sufficient fullness. The statistical part of his book is of uncommon value, and is evidently the fruit of a patient, painstaking industry of which few writers can boast. Viewed as a history of the religious progress of the United States it assuredly has no rival, and must be hailed as the worthy successor to Dr. Baird's now obsolete *Religion in America*. As to the accuracy of its figures and statements, the spirit of candor and fairness which animates its pages is a guarantee that its author aims to make them as near the exact truth as the authorities within his reach permitted. To affirm the absolute correctness of all its details would be claiming a degree of perfection unattainable by any human historian. Of its essential accuracy, however, we need not doubt.

The style of this volume is clear, plain, and vigorous. It is characterized by a spirit of judicial calmness which begets the reader's confidence, causing him to feel that the purpose of the author is to state facts, not as a partisan, but impartially and fairly. As a contribution to the religious history of our country it is entitled to a high rank. This, with its literary merit, should and probably will command for it a wide circulation, not in our own Church alone, but also in other denominations and among the reading community generally.

My Autobiography and Reminiscences. By W. P. FRITH, R.A., Chevalier of the Legion of Honor, etc., etc. 12mo, pp. 508. New York: Harper & Brothers.

Mr. Frith's superior skill as an artist, especially as a painter of modern life subjects, brought him into friendly acquaintanceship with many of the most distinguished men and women of the present century. So high was his reputation as an artist that the queen of England selected him to paint "The Marriage of the Prince of Wales." This difficult task he executed with such ability that it was highly satisfactory, not to her majesty alone, but also to most of the numerous personages represented on his canvas, and to art critics generally. Many other products of his pencil were widely popular. In this volume he relates the story of his early life, and of his struggles with the hinderances which for a time put his mettle to severe tests. He writes with a *naïveté* which gives quite a charm to his book. His numerous anecdotes, which are largely original, quite piquant, and occasionally humorous, serve to illustrate the characters of celebrated artists, actors, statesmen, merchants, bishops, princes, princesses, and especially of Queen Victoria.

It is written in a style that is plain, vigorous, and unaffected. It will undoubtedly find favor with all whose tastes enable them to appreciate and enjoy a good and sensible book.

The Invasion of the Crimea: Its Origin, and an Account of its Progress down to the Death of Lord Raglan. By ALEX. WILLIAM KINGLAKE. Vol. V, From the Morrow of Inkerman to the Fall of Canrobert. New York: Harper & Brothers.

The readers of Mr. Kinglake's previous volumes have impatiently waited the appearance of this one, so long delayed. But his delay is their benefit, inasmuch as by it he was enabled to gain access to documents, both

French and Russian, not earlier accessible. Hence we have in this volume very minute details of the siege of Sebastopol, which illustrate both the genius of Todleben, the Russian commander, and the heroic persistence of the allies. Next we have the repulse of the Russian attempt to drive the allies out of Eupatoria, and then the vexatious delay of the siege owing to the secret scheme of Napoleon III. to change the plan of attack by means of an additional force which he intended to land at Constantinople, and to lead in person. By concealing this scheme from Lord Raglan and from his own besieging army, he acted dishonorably, and exposed the allied forces to needless perils and possible discomfiture. His ill-conceived scheme failed, and General Canrobert resigned his command. Pelissier succeeded him, and the siege proceeded to its successful termination.

What I Remember. By THOMAS ADOLPHUS TROLLOPE, Author of *Lindisfarne Chase*, etc. 12mo, pp. 546. New York: Harper & Brothers.

This is an autobiography, albeit its author declines to call it such, and has given it a very modest, unpretentious title. Commencing with his early days, spent in London, Mr. Trollope proceeds to sketch his school life at Winchester; his college experiences at Oxford; his long residences in France, Austria, and Italy; his experiences as author, newspaper correspondent, and magazine contributor; and his personal intercourse with the many distinguished persons whom he met. The book bristles with racy anecdotes. It contains exceedingly interesting and spicy remembrances of such celebrities as Mrs. Browning, George Eliot, Dickens, Landor, Metternich, etc. Its style, though quite gossipy, is vigorous, lively, and graphic. It is, in truth, a very entertaining volume.

The Life and Words of the Rev. John Knox Shaw. Discourses on Religious Subjects, and a Brief Biography. Printed for Private Distribution. 8vo, pp. 392. Baltimore, Md.: D. H. Carroll.

This attractive volume is a beautiful tribute of filial affection. The sons of Mr. Shaw, once an eloquent, devout, and honored Methodist preacher in the New Jersey and Newark Conferences, desiring "to honor the memory of a good father," have published this book, containing annals of his life and eighteen of his sermons, for distribution among their family and friends. The annals bring out the purity and strength of Mr. Shaw's exceptionally fine character, and the story of his successful labors. The sermons show him to have been a thoughtful, clear-minded, gentle-spirited, faithful, and winning preacher of the Gospel. This volume honors his memory more effectually than a monument of costliest marble.

Grace Magnified. Incidents in the Life, Ministry, Experiences, and Travels of William Garrison Browning, of the New York Annual Conference of the Methodist Episcopal Church. 12mo, pp. 451. New York: Palmer & Hughes.

This is the autobiography of an earnest, devout, progressive, and successful minister of the Lord Jesus. It abounds in incident, is animated by a manly, independent, ethical and Christian spirit, and is fitted to stimulate the zeal of all who have to work for God and humanity.

MISCELLANEOUS.

Principles of Church Government. With Special Application to the Polity of Episcopal Methodism, and a Plan for the Reorganization of the General Conference into Two Distinct, Separate, and Concurrent Houses. By the late WILLIAM H. PERRINE, D.D. Arranged and edited, with a Life Story and a Review of the Lay Delegation Movement in the Methodist Episcopal Church, by JAMES M. PORTS, D.D. 12mo, pp. 313. New York: Phillips & Hunt. \$1 25.

Dr. Perrine gave much and close thought to the question of how to reach the best possible results from the right of laymen to membership in our General Conference. To his mind it was clear that a concurrent house of lay delegates is not merely desirable, but a necessary condition to the attainment of such results. In this volume the grounds of his opinion are very fully and ably set forth. The question is one on which "much may be said on both sides;" and, since it is likely to be considered by the coming General Conference, the members elect of that body will do well to study Dr. Perrine's arguments. These may not be convincing to all, because their ground is the very general conviction of statesmen, that in civil governments two legislative bodies are necessary to the liberty and highest good of the people. But this fact loses much of its force with those who perceive only a very incomplete analogy between the legislation required by a State and that needed by a Church organized on the voluntary principle, as ours is. Similarly, others will note that the difference between the hierarchical spirit of the Protestant Episcopal Church and the lack of priestly assumption in our own Church weakens the force of Dr. Perrine's plea for separate houses based on the polity of the former. Our ministers and laymen, it will be said, are brethren who recognize the New Testament as the supreme law of the Church, and our Church legislation, therefore, is mostly on questions of administration which may be fitly arranged without the expensive formality of separate concurrent houses. Many, consequently, will be content with one house, with its power to vote separately, as the present plan provides. All parties, however, will do well to consult this ably written volume, which, if it do not win them to unite on its theory of two separate and concurrent houses, may dispose them to think favorably of so widening the electoral basis that the whole Church may be enabled to vote for lay delegates to the General Conference.

Mr. Absalom Billingslea and Other Georgia Folk. By RICHARD M. JOHNSTON. Author of *Old Mark Langston*, etc. With Illustrations. 12mo, pp. 414. New York: Harper & Brothers.

These sketches of queer characters speaking in the peculiar dialect of the South, and illustrative of the habits and manners of the agricultural class in Georgia during the times which preceded the Rebellion, are very amusing. They appear to have been drawn from life, and may therefore be regarded as pictures of a state of society such as cannot be found in a community of free men uninfluenced by the habits begotten by the ownership of slaves.

Women and Men. By THOMAS WENTWORTH HIGGINSON. 16mo, pp. 326. New York: Harper & Brothers.

Mr. Higginson is a pleasing essayist. He touches his themes lightly, yet not without shedding upon them the light of common sense. His topics, sixty in number, relate mainly to the capacities, the duties, the opportunities, the influence, and the place of women in society. In his treatment of them he is lively, spicy, instructive, and entertaining.

Life and Labor; or, Characteristics of Men of Industry, Culture, and Genius. By SAMUEL SMILES, LL.D. 12mo, pp. 448. New York: Harper & Brothers. \$1.
Character. By SAMUEL SMILES, LL.D. 4to, paper. New York: Harper & Brothers. 20 cents.

Dr. Smiles always writes attractive, instructive, valuable books. These volumes, like his *Self-Help*, *Duty*, etc., are so well suited to the needs of young people as to merit the widest circulation possible.

Royalized. By REESE ROCKWELL. 12mo, pp. 431. New York: Phillips & Hunt. \$1 50.

This is a deeply interesting temperance story, in which the situations are at times powerfully drawn, the various personages strongly characterized, and both noble and ignoble conduct vividly illustrated. Its chief defect is, that its dialogues are not always in keeping with the ages and environments of the speakers. Nevertheless, it is so attractive as a whole that few will begin to read it without being lured on to its final page.

Golden Opportunities in Every-Day Life. By MRS. C. H. METCALF. 12mo, pp. 258. 90 cents.

Sailor-Boy Bob. By Rev. EDWARD A. RAND. 12mo, pp. 367. \$1 25.

Thoughts of My Dumb Neighbors. By MARY E. BAMFORD. 12mo, pp. 132. 70 cts

Lost on An Island. By MRS. VIRGINIA C. PHIBBS. 12mo, pp. 216. 80 cents.

These books are all well written, and adapted to the needs of youthful readers. Their moral tone is good. They combine instruction with pleasing narrative, and are excellent additions to the list of volumes from which purchasers for Sunday-school libraries may judiciously select. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

The Art Journal for March. Quarto. London: J. S. Virtue & Co. New York: International News Company.

This number of the *Art Journal* contains a *critique* on the paintings of J. S. Sargent; "Notes on Japan and its Art Wares;" "Grey's Inn;" "Landscape in America;" "A Royal Museum;" "The Saône;" "A Summer Voyage;" and "A Memorial Catalogue." All elegantly and profusely illustrated.

The Colonel's Money. By LUCY C. LILLIE, Author of *Joe's Opportunity*, etc. Illustrated. 16mo, pp. 393. New York: Harper & Brothers.

This is a delightful story for young people, describing the experiences of an American girl among her English relations when, as the heir to her uncle's estate, she was placed under their care as required by the provisions of the testator's will. It is well written, and its moral tone is excellent.

SUMMER SCHOOLS

1888.

PRELIMINARY ANNOUNCEMENT.*

I. TIME AND PLACE.

- (1) Newtown Centre, Mass. May 22-June 12.
- (2) Philadelphia (Protestant Episcopal Divinity School). . June 13-July 3.
- (3) University of Virginia. July 26-August 15.
- (4) Chicago (Evanston) August 16-September 5.

Remark 1. There will be held *two* schools at Chautauqua, N. Y., the first July 5-July 25; the second, July 26-August 15.

Remark 2. Each school will continue this summer *three full weeks*; this makes it possible to avoid overlapping; it also enables men who so desire to attend two or even more schools. Several have already indicated their purpose to attend *five* of the six schools.

Remark 3. The Principal will be in attendance upon each of the six schools (except the Southern), from the first hour to the last.

II. INSTRUCTORS.

Arrangements have thus far been completed with the following gentlemen:

CHAR. RUFUS BROWN, Ph.D., Newton Centre, Mass.	WALLACE W. LOVEJOY, Philadelphia, Pa.
S. BURNHAM, D.D., Hamilton, N. Y.	D. A. McCLENNAN, Allegheny City, Pa.
GEORGE S. BURBROUGHS, Ph.D., Amherst, Mass.	J. F. MCCORDY, Ph.D., Toronto, Canada.
JAMES A. CRAIG, Ph.D., Cincinnati, O.	W. W. MOORE, D.D., Hampden City, Va.
C. E. CRISDALL, M.A., New Haven, Conn.	IRA M. PRUCE, Ph.D., Moreau Park, Ill.
ANGUS J. CRAWFORD, Theol. Sem., Alexandria, Va.	JAMES M. RAWLINS, University of Virginia, Va.
EDWARD L. CURTIS, Ph.D., Chicago, Ill.	J. R. SAMPKY, Louisville, Ky.
WILLIAM R. HARPER, Ph.D., New Haven, Conn.	GEORGE H. S. SHOLLE, Ph.D., Columbus, O.
ROBERT F. HARPER, Ph.D., New Haven, Conn.	BARNARD C. TAYLOR, M.A., Chester, Pa.
HERMANN V. HILFSCHEIT, Ph.D., Philadelphia, Pa.	M. S. TERRY, D.D., Evanston, Ill.
CHARLES HORSWELL, Evanston, Ill.	REVERE F. WEIDNER, D.D., Rock Island, Ill.
JOHN G. LANSING, D.D., New Brunswick, N. J.	

III. COURSES OF INSTRUCTION.

- I. Beginners' Course** (section 1.) Three hours a day—Lessons I-XXXII. of *Introductory Method*.
 - II. Beginners' Course** (section 2.) Three hours a day—Lessons I-XXV. of *Introductory Hebrew Method*.
 - III. Reviewers' Course.** Three hours a day—(1) for study of text and grammar; (2) for exercises, English into Hebrew, etc.; (3) for sight-reading. Lessons XXVI.-I. of *Introductory Hebrew Method*.
 - IV. First Advanced Course.** Three hours a day—(1) for critical translation of 1 Samuel; (2) Hebrew grammar, etymology, and accents; (3) sight-reading in 2 Samuel and Kings.
 - V. Second Advanced Course.** Three hours a day—(1) for critical translation of portions of poetry or prophecy (in each school of a different portion); (2) for Hebrew syntax; (3) for sight-reading in Chronicles, Psalms, Ecclesiastes, etc.
 - VI. Cognate Courses.** (1) Assyrian for beginners; (2) Assyrian for advanced students; (3) Arabic for beginners; (4) Arabic for advanced students; (5) Aramaic; (6) Syriac; (7) Ethiopic; but no class in a cognate language will be organized in any school unless four applications for such a class are received by the Principal thirty days before the opening of the particular school for which application is made.
- Remark.** There will be eighteen full days of work—fifty-four exercises in each (Hebrew) course; no half-holiday on Saturday.

IV. EXPENSES.

Board and room may be had at the various schools at prices ranging from \$3 50 per week upward. Full details concerning cost of boarding at each school will be given in the descriptive pamphlet. No tuition fee will be charged; there will be, however, an incidental fee of five dollars to assist in paying local and advertising expenses.

V. IN GENERAL.

(1) Each school will begin at 9 A. M. of the day appointed; attendance upon the work of the first hour is essential.

(2) A detailed statement of the classes, instruction, expenses, etc., in each school will be published March 20, and may be obtained by addressing the Principal of Schools,

WILLIAM R. HARPER, New Haven, Conn.

* Final arrangements have not, in the case of every item, been made. There is, therefore, a possibility that some slight changes may be made from the details here announced.

REVIVAL WORK.

We wish to call attention to certain helps for such work, and among them we consider the cheap and concise leaflet tract as not the least means of promoting a genuine work of grace.

We will be pleased to send free to any one our new and very complete Tract Catalogue, by which any one can make suitable selection, as the catalogue is arranged to show at a glance what you need. We give below the order of subjects, prices, etc.:

	Tracts.	Pages.	Price.	By Mail.
1. For the Unawakened.....	51	480	\$0 32	\$0 36
2. For Unawakened Young People.....	24	300	20	23
3. Invitations and Examples for the Unawakened....	42	285	19	22
4. Warnings for the Unawakened.....	29	210	14	16
5. For Inquirers.....	38	405	27	30
6. For Young Converts.....	28	300	20	22
7. For Christians.....	109	1,245	83	94
8. For Ministers.....	31	450	30	33
9. For Church Officers.....	5	45	03	04
10. Systematic Benevolence.....	12	255	17	20
11. Methodist Usages and Economy.....	20	450	30	35
12. On Missionary Work.....	13	330	22	26
13. On Tract Work.....	10	210	14	17
14. On Sunday-school Work.....	119	1,500	1 00	1 17
15. For Distribution in Sunday-schools.....	108	2,100	1 40	1 59
16. On Sabbath Keeping.....	15	240	16	19
17. Social Duties and Privileges.....	45	900	60	68
18. For the Afflicted.....	16	210	14	15
19. Doctrinal.....	26	375	25	29
20. Office and Work of Christ.....	16	300	20	23
21. On Sanctification.....	14	210	20	22
22. On the Lord's Supper.....	5	75	06	07
23. On Baptism.....	14	330	22	25
24. Heresies.....	35	630	42	48
25. For Infidels.....	22	180	12	14
26. For Swearers.....	5	30	02	03
27. For Backsliders.....	3	30	02	03
28. Temperance Narratives.....	56	1,395	93	1 02
29. On Temperance Work and Science.....	33	345	23	27
30. On Tobacco.....	6	165	11	13
31. For Soldiers.....	6	60	04	05
32. For Sailors.....	12	150	10	12

The three following tracts are particularly good, and well adapted to promote revivals:

1. **Prayer for Revivals.** By Bishop Fowler. 16 pp. 2 cents.
2. **First Words to a Probationer.** By J. T. Crane, D.D. 24 pp. 3 cents.
3. **Getting Saved.** By Mark Guy Pearse. 20 pp. 3 cents.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
CRANSTON & STOWE, Cincinnati.

From among the Many Valuable Books Suitable to Aid in
Revival Work, we Mention only a Few:

- Revival and After the Revival, The.** By J. H. Vincent. Square 18mo. 40 cents.
- Religion of the Family.** By the Rev. I. W. Wiley, D.D. 16mo. 90 cents.
- Religion, Philosophy of.** By T. Dick, LL.D. 18mo. 45 cents.
- Religion Recommended to Youth.** By Mrs. Thayer. 24mo. 25 cents.
- Christian Work and Consolation.** The Problem of an Effective and Happy Life.
By Abel Stevens, LL.D. 12mo. \$1.
- Christian's Pattern;** or, a Treatise on the Imitation of Christ. By Thomas
à Kempis. 24mo. 35 cents.
- Christian Student.** By the Rev. Edward Otheman. 18mo. 40 cents.
- Christians and the Theater.** By the Rev. J. M. Buckley. 12mo. 70 cents.
- Soul Winner, The.** A Sketch of Facts and Incidents in the Life and Labors of
Edmund J. Yard, for Sixty-three Years a "Class-Leader" and Hospital-
Visitor in Philadelphia. By his sister, Mrs. Mary D. James. With an In-
troduction by D. P. Kidder, D.D. 12mo. 80 cents.
- Christianity, Central Idea of.** By Bishop J. T. Peck. Revised edition. 12mo.
\$1 25.
- Dying Saviour and the Gypsy Girl.** By Marie Sibe. 18mo. 45 cents.
- Early Choice, The.** A Book for Daughters. By W. K. Tweedie, D.D. Illus-
trated. 16mo. \$1.
- Early Crowned.** A Memoir of Mary E. North. 16mo. 90 cents.
- Fletcher, John, Life of.** By the Rev. Joseph Benson. 12mo. \$1.
- Higher Life, Sermons on the.** By L. R. Dunn, D.D. Portrait. 12mo. \$1 50.
- Holy Living, Rules for.** By the Rev. Robert Newstead. 72mo. 15 cents.
- Law's Serious Call.** 18mo. 40 cents.
- Love Enthroned;** or, Essays on Evangelical Perfection. By Daniel Steele, D.D.
12mo. \$1 25.
- Man (The) With the White Hat;** or, The Story of an Unknown Mission. By
C. R. Parsons. 12mo. 80 cents.
- Bramwell, William, Memoir of the Life and Ministry of.** By James Sigston.
18mo. 40 cents.
- Hester Ann Rogers, Life of.** 18mo. 50 cents.
- Converted Collier, The.** By R. C. Morgan. 18mo. Paper, 35 cents; cloth,
45 cents.
- Converted Infidel.** By the Rev. John Scarlett. 18mo. 50 cents.
- Carvosso, William.** A Biographical Study. By Daniel Wise, D.D. 16mo. \$1.
- Carvosso, William, A Memoir of.** Sixty Years a Class-Leader in the Wesleyan
Connection. Written by himself, and edited by his son. 18mo. 50 cents.
- Village Blacksmith;** or, Piety and Usefulness Exemplified in a Memoir of Samuel
Hick. By James Everett. 18mo. 60 cents.
- Onseley, Gideon, Life of.** By William Arthur. 12mo. \$1.
- Onseley, Rev. Gideon, Memoir of.** By W. Reilly. 18mo. 55 cents.
- Path of Life;** or, Sketches of the Way to Glory and Immortality. By Daniel
Wise, D.D. 16mo. 85 cents.
- Wall's End Miner;** or, A Brief Memoir of the Life of William Crister. By the
Rev. J. Everett. 18mo. 40 cents.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
CRANSTON & STOWE, Cincinnati.

NEW WORK BY REV. J. H. VINCENT, LL.D.

THE MODERN SUNDAY-SCHOOL.

BY JOHN H. VINCENT, LL.D.,

Chancellor of the Chautauqua Literary and Scientific Circle.

12mo, cloth..... \$1.

SYLLABUS.

"The Three Schools," "The School and the Church," "The School and the Home," "The Organization," "The Superintendent," "The Teacher," "The Normal Class," "The Institute," "The Teachers' Meeting," "The Teacher at Work," "The Lesson Review," "Gradation," "The Primary Class," "The Senior Classes," "The Lessons," "The Week-Day Power," "The Country Sunday-school," and Appendices.

REVIEWS FROM ENGLISH PERIODICALS.

"It will generally be conceded that Dr. Vincent knows how to write about Sunday-schools. He has made the matter a study for years, and has had, probably, a wider experience in Sunday-school work than any other man of the present age. . . . It is a book for the times, for there is no department of work, just now, more important than Sunday-school work."—*Christian Commonwealth*, June 23, 1887.

"Dr. Vincent has prepared a manual that covers the whole ground, and treats it alike with masculine good sense and in a deep spiritual tone."—*Christian Leader*.

"Superintendents and teachers of every denomination will find the book crammed with valuable hints and outlines of plans which, if carried into effect, will make Sunday-schools much more efficient, and the teaching much less superficial than the author believes too much of it, unfortunately, is."—*Echo*, June 23, 1887.

"A book more crammed with sound, practical suggestions we have never seen; freshness and force mark every page, and one marvels at the comprehensiveness with which every aspect of Sunday-school work is treated. Sunday-schools worked on such lines as Dr. Vincent delineates, and possessed of the fervor and spiritual power for which he pleads, cannot fail to be instrumental in effecting great and gracious results. Superintendents, teachers, and pastors, and indeed all concerned in the religious welfare of the young, should read this book; they will find it stimulating and refreshing from every point of view."—*Christian*.

"Superintendents and teachers ought to read this book, and have a series of conferences on the points it suggests."—*Baptist Magazine*, August, 1887.

"Pithy and practical, this work should be read by all interested in Sunday-school work."—*Non-conformist and Independent*, July 21, 1887.

PHILLIPS & HUNT, Publishers, 805 Broadway, N. Y.
CRANSTON & STOWE, Cincinnati.



NEW BOOKS.

Golden Opportunities in Every-day Life.

By Mrs. C. H. Metcalf.

12mo. 90 cents.

A story well told, having for its object the development of true Christian character—the manifestation of kind, true, and faithful helpfulness in every-day life.

The boys and girls of this story are worthy models for all young people.

Sailor-Boy Bob.

By Edward A. Rand.

12mo. Cloth. \$1 25.

Here is another of Mr. Rand's taking stories for boys, full of thrilling adventure, heroic deeds, noble examples of Christian fortitude amid most adverse circumstances, and the sure reward of honor and blessing.

Our young readers will be puzzled as to which of the three most prominent characters, Bob, Ralph, and Alma, Bob's sister, on whom to bestow their praise, and imitate their virtues.

Mr. Rand is author of that series of stories so popular among the young folks, and finding a place in so many homes, and in so many Sunday-schools, called

Up-the-Ladder Club Series.

By E. A. Rand.

5 vols. 12mo. \$6 25.

Sold singly, if desired, as follows:

Round One. Play. The Knights of the White Shield. \$1 25.

Round Two. School. The School in the Light-House. \$1 25.

Round Three. Work. Yard-Stick and Scissors. \$1 25.

Round Four. Vacation. The Camp at Surf Bluff. \$1 25.

Round Five. Manhood. Out of the Breakers. \$1 25.

Life's Golden Morning; Its Promise and Its Perils.

By Rev. Henry Tuckley.

12mo. \$1.

A series of Sabbath evening lectures to young people, with introduction by Bishop J. M. Walden.

Royalized.

By Reese Rockwell.

12mo. \$1 50.

This book forcibly sets forth the value and duty of obeying the fifth commandment in the face of every possible difficulty. A revival of old-fashioned family government is much needed nowadays, and this work will contribute much toward that end.

Some Remarkable Women.

By Daniel Wise, D.D.

\$1.

Self-Reliance Encouraged.

By James Porter, D.D.

\$1.

A book for young ladies.

PHILLIPS & HUNT, Publishers, 805 Broadway, New York.

Our Youth—1888.

JOHN H. VINCENT, LL.D., Editor.

A LIVE PAPER FOR YOUNG METHODISTS.

VOL. V.

IMPROVED.

VOL. VI.

Dec., 1887, to May, 1888. ILLUSTRATED. June 1888, to Nov., 1888.



IVE SERIAL STORIES

BY

KIRK MUNROE

Author of *Derriek Sterling*, *Flamingo Feather*, etc.

R. N. BALLANTYNE,

Author of *Dog Crusoes*, *Gorilla Hunters*, etc.

MRS. J. H. WALWORTH

Author of *Southern Silhouettes*.

MRS. MARY LOWE DICKINSON.

Author of *Among the Thorns*, etc.

KARL ATHERTON,

A new writer.

DISTINGUISHED CONTRIBUTORS.

Bishop H. W. WARREN,

Dr. ABEL STEVENS,

Prof. HENRY DRUMMOND,

and many other well-known writers.

Dr. JOHN HALL,

EDITH M. THOMAS,

Mrs. MARY A. P. STANSBURY,

250 Stories and Sketches. 500 Brief Articles.

THE ORGAN OF THE OXFORD LEAGUE.

Programmes and Plans for Young People's Societies.

16 Pages

Every Week.

\$1 50 PER YEAR.

Special Rates

TO CLUBS.

PHILLIPS & HUNT, Publishers, 805 Broadway, New York.